

P E A C E

A N D

J O Y :

B E I N G A

B R I E F A T T E M P T

To consider the Blessings of the PEACE between
GREAT-BRITAIN and AMERICA, &c.
With our Obligations arising therefrom.

A S A L S O,

The evidence of PEACE with GOD, through
JESUS CHRIST, drawn from the Old
and New-Testaments.

Together with our Obligations to keep the
FOUNDATION of our PEACE thus evi-
denced always in Remembrance.

WITH SOME THOUGHTS ON THE
LORD'S SUPPER,
Instituted in Remembrance of HIM who is
our PEACE.

By SHIPPIE TOWNSEND. 

ISAIAH lvii. 19. *I create the Fruit of the Lips; Peace. Peace to far
off and to near, saith the LORD.*

JOHN xvi. 33. *These Things have I spoken unto you, that in
me ye might have Peace.*

ACTS x. 36. *Preaching Peace by JESUS CHRIST.*

COLLOSSIANS i. 20. *He hath made Peace by the Blood of his Cross.*

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B R I E F A T T E M P T

To consider the feelings of the People of America
in relation to the late war with Great Britain
and the late war with the Indians.

The subject of Peace with Great Britain
and the late war with the Indians.

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THE
O C C A S I O N
OF THE FOLLOWING
T R E A T I S E.

ON the publication of Peace in *Boston*, a number of Friends were collected together an evening after, and a Speech delivered on the Occasion ; the Substance of which is the Foundation of the present Discourse : When the importance of understanding the evidence of the Truth of the Gospel, which publishes Peace with GOD, through JESUS CHRIST, in order to satisfy distressed, perplexed minds, and for the consolation of Believers, gave occasion briefly to go over these Evidences, as they appear in the Law of *Moses*, the *Prophets* and the *Psalms*, in the birth, life, death and resurrection of JESUS CHRIST : In the Testimony of the *Apostles* : In the Miracles wrought by the power of the HOLY GHOST, in confirmation of their Testimony : The difference between those Miracles and the deceiverable miracles of Antichrist : The evidence

dence arising from the rise, reign, and consumption of Antichrist, and that arising from the state of the *Jews*, according to what *JESUS CHRIST* laid concerning them, agreeable to the *Prophets* and *Apostles*. These things being often read in the course of reading the Bible, as histories of the events that took place, and not as evidences of the truth testified of *JESUS CHRIST*, for which they were designed; and so our minds remain at a loss about the evidences of the Truth of the Gospel, which is, I apprehend, the source of much of our darkness and perplexity.

HEREIN I have endeavoured to keep close to the Scriptures, and to speak of those things in Scripture Language, in words that the *HOLY GHOST* teacheth, comparing Scripture with Scripture. If any should take it up that have only a taste for the words which man's wisdom teacheth, they need not look over but a very little to see that it will not suit them, and so lay it aside: While such as wish patiently to search the Scriptures to see if these things are so, may be assisted in turning to many of them that
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may tend to lead their minds to the evidences therein contained. When I had gone through the consideration of the evidences above-mentioned, the importance of the truth thus evidenced being kept in memory, struck my mind, which occasioned the consideration of many passages to the end, which while I was considering the ordinance of the *LORD'S* Supper, or, the breaking of bread in remembrance of him, came to mind ; and though I had no previous design of considering that subject, yet it appeared so connected, that I thought I could not do the subject justice to avoid it ; and in the consideration of it I have endeavoured to keep as close to the obvious meaning of the Scripture, and as free from the traditions of men as I was able : Having gone through in as brief and plain a manner as I am capable of, I now devote it to the honour and glory of our *LORD REDEEMER*, and to the benefit and comfort of that part of his purchased inheritance into whose hands it may come.

PEACE AND JOY, &c.

CHAPTER I.

*The Blessings of PEACE between ENGLAND
and AMERICA.*

IN every piece of news our minds are anxious about the evidence of its truth, in proportion to the importance of it to us : And in order to our rejoicing, with full satisfaction in good news ; these two things are necessary.

FIRST. That we are fully satisfied of the evidence of its truth.

SECONDLY. That we understand the greatness of the good therein contained.

THE good tidings of Peace we now contemplate with joy, come to us with the fullest evidence of their truth that can be desired, so as to leave no room for the least doubt or hesitation : It is only requisite for the fulness of our joy, that we understand the greatness of this mercy ; in order to which it would be needful to consider 1st, what we are hereby delivered from ; and 2dly, what we are hereby put into possession of.

PEACE is so comprehensive it opens a large field, which enters into life and all the enjoyments of it in the present world ; which will be best understood, in its various branches, by those whose lot it is to partake in them.

THE blessings of peace in the extent of territory, the freedom of fishery, the tranquil enjoyment of extended commerce, and the opening the various means of livelihood is so extensive that I can only hint at them and leave them for thoughtful contemplation, and pass to mention some few of those blessings that are sensibly felt by individuals, as it particularly affects them.

LET those who have been driven from their habitations and means of livelihood in the war, say with gratitude how great is the blessing of peace that restores them again.

AND such as have had their most desirable husband, father, son, brother, or friend as their own soul captivated and imprisoned from year to year, say how great is the blessing of peace that enlarges, liberates and returns them.

YEA, may not even those with whom we heartily sympathize, who have in various ways by means of the late distressing war, been called to part with their nearest and most desirable connexions, sing of mercy as well as judgment, and join in rejoicing and thanksgiving that the sword is sheathed and these desolations come to an end.

AND such as have felt the distress of being delivered into the hands of lawless and disobedient, wicked and unreasonable men, express how great is the blessing of peace that restores government, courts of justice, the execution of wholesome laws for the punishment of evil doers, and for the praise of them that do well, that we may sit under our own vine and under own fig-tree, and none to make us afraid.

THE blessing of good government is among the greatest, if not the greatest of all temporal blessings; without it no outward privilege, no nor life itself can be enjoyed with any security: Therefore the restoration of government is one of the greatest grounds of rejoicing; it is universally so, for even those who seek to leap the bounds of civil government themselves, yet rejoice that the law is open, to which they may have recourse when any injure them.

It is a ground of rejoicing in particular to such as have been conscientiously scrupulous in a time of war under an unsettled government, where they have been called upon to pay tribute, to have peace established and government settled, so as to remove any objection from this quarter.

AND as civil government is so great, so extensive and universal a blessing, so it carries in it its own nature universal obligation to honour civil rulers, and to pay a ready and cheerful obedience to the wholesome laws that are ordained for the welfare of the whole political body.

As this sentiment must approve itself to every ones conscience, he that resisteth must receive to himself self-condemnation in the nature of it as well as by the law of GOD.

BUT as professing the christian religion, we are bound by the divine law to be subject for conscience sake: In *Rom. xiii. Tit. iii. 1. 1 Per. chap. ii. from the 13th to the 18th ver.* we have the exhortations of the Apostles of CHRIST upon this

this subject, to which every one that calls *JESUS LORD* would do well to take heed ; and a little attention to the connexion the Apostles' exhortation stands in, to the grace of the Gospel, the grace that brings salvation to all men, will shew the indisputable, indispensable obligations of *CHRIST's* Disciples hereunto ; so that Civil Government cannot be knowingly resisted by them without resisting an ordinance of *GOD*, without slighting the authority of *JESUS CHRIST*, and resisting the obligations that his grace lays on them, and consequently receiving to themselves self-condemnation. I might add, the Apostle sums up the whole law, which is the care of the Civil Magistrate, in love, as in *Rom. xiii.* from the beginning to verse 10th, which whole chapter as it treats on the subject so agreeable to our duty, and interesting to our happiness, as professed Christians and as a people, we should do well to learn by heart, that is, heartily endeavour to live in the practice of, as if it were written on the fleshly tables of our hearts ; *He that loveth hath fulfilled the law : Love worketh no ill to his neighbour ; therefore love is the fulfilling of the law : Love is the inseparable companion of joy.*

CHAPTER II.

The News of PEACE with GOD.

WHILE I am speaking of the ground of rejoicing in the glad tidings of peace, national peace, or peace from war, or peace among men, as you think best, is there not

an anxious spot in the mind that is not yet reached an objection to fulness of joy after this manner ? These things are bounded by time which is swiftly passing, but there is a long eternity before me, and my concern is whether my peace is made with G O D.

If there be any news about that matter which would make it certain, then I could rejoice. Is there any ? Yes, and it is published by an Angel, *Luke ii. 9 to 14* : It is good tidings of great joy, *which shall be to all people* ; for unto you is born in the city of *David*, a *SAVIOUR* which is *CHRIST* the *LORD* ; on which a multitude of the heavenly host appearing praising and saying, glory to *G O D* in the highest, and on earth peace ; good will towards men ; unto you : To who ? To the Shepherds exclusive of all others ? No, unto you men in distinction from Angels ; it shall be *to all people*. On earth peace, good will towards men : Not a corner of the earth, nor any of the inhabitants finally excluded from it. If I am on earth, no matter what part of it, there is peace there. If I be of the race of men there is good will to them. This is a short account of this good news : But what is contained in it, *unto you* ; to all people ? *is born in the city of David*, the place whence the Scripture saith that *CHRIST* should come, *Jahn vii. 42, Micah v. 2*. A *SAVIOUR* which is *CHRIST* the *LORD* ; a *SAVIOUR* appointed and anointed to this office ; who is also the *LORD*, having all power in Heaven and earth ; able to accomplish the salvation of all people. He was born a *SAVIOUR*, *Galations iv. 4*. The fulness of time was

was come, *GOD* sent forth his *SON*, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

HE lived a *SAVIOUR*, and made it manifest by forgiving sin, by healing diseases, by testifying he came not to destroy mens' lives, but to save them, that the world through him might be saved.

HE saves by his holy life, in which the law is perfectly obeyed, even to that precept, *Matt. v. 48.* Be ye perfect as your Father in Heaven is perfect : This *JESUS* spake under the law while that dispensation lasted, and it must be to lead to himself, where alone it could have its fulfilment ; and every son and daughter of *Adam* must despair of attaining any other way than as they are compleat in him in whom the divine will was done on earth as it is in Heaven.

AGAIN, he saves by his death, by answering the penalty of the law for the sins of the people. *1 Cor. xv. 3.* *CHRIST* died for our sins according to the Scriptures ; and the Apostle says, We thus judge, if one died for all then all died ; all being comprehended in the one, the Head of every man for whom he tasted death : And thus we are said to be reconciled to *GOD* by the death of his Son.

AGAIN, he saves by his resurrection, as that evidences the truth of his character and the perfection of his work and sacrifice, and of the perfect satisfaction thereby made to law and justice ; so that he could not be holden of death, as he is declared, determined, manifested, the *SON* of *GOD*

GOD with power according to the spirit of holiness, by the resurrection from the dead, he being our Head. The Scripture saith, he rose again for our justification. So the Apostle speaks of the answer of a good conscience towards **GOD** by the resurrection of **JESUS CHRIST**: It is **GOD** that justifieth, who is he that condemneth? It is **CHRIST** that died, yea rather that is risen again from the dead.

FURTHER, he saves by his exaltation and intercession, who is at the right-hand of **GOD**, who also maketh intercession for us: He is able to save to the utmost them that come to **GOD** by him, seeing he ever lives to make intercession for them; and to them that look for him he will appear the second time without sin unto salvation. He told his Disciples I go to prepare a place for you, I will come again and receive you to myself, that where I am ye may be also.

THIS is a brief account of our peace being made with **GOD**, for he is our peace, and he hath made peace by the blood of his cross. Now the truth of this news depends on the true character of **JESUS CHRIST**. If he be the **CHRIST**, the Son of **GOD**, the news is all true, the salvation is accomplished.

C H A P T E R III.

*The Evidence of the Truth of this News,
from the Scriptures of the Old Testament.*

THE inquiry then is, Where is the evidence of the truth of this good news? The answer

swer is in the whole volume of the book which is written of him, which would carry us back to the first promise of the seed of the woman that should bruise the serpent's head. To the promise to *Abraham*, *Gen. xxii. 18.* And in thy seed shall all the families of the earth be blessed. It would lead us to his way, which the Psalmist says was made known to *Moses*, his way of shewing mercy: This was made known to him in *Exodus xxxiv. 6.* *Moses* had prayed in the preceding chapter, verse 13. Shew me now thy way that I may know thee, that I may find grace in thy sight. Verse 18th. And he said, I beseech thee shew me thy glory. The answer is, verse 19. I will make all my goodness pass before thee. In chap. xxxiv. 5. The *LORD* descended in a cloud and stood with him there and proclaimed the name of the *LORD*. Verse 6. And the *LORD* passed by before him and proclaimed the *LORD*, the *LORD GOD* merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear. How is this name of the *LORD* to be made manifest? How is iniquity, transgression and sin to be forgiven consistent with justice, but with respect to the surety in which justice is satisfied, who was by no means cleared until all the divine attributes harmonized in him, he having paid the utmost farthing? He spared not his own Son, but gave him up for us all. We cannot possibly conceive of peace and forgiveness of iniquity, transgression and sin, and the guilty transgressors not cleared. The words the guilty are supplied as we see by the different character. It

It is added, Visiting the iniquities of the fathers upon the third and fourth,

UNDER the former dispensation there was a remembrance of sin every year; the priesthood and sacrifice could not take it away; The children of *Israel* are asked what they mean by using this proverb, The fathers have eaten four grapes and the childrens' teeth are set on edge? *Ezekiel* xviii. 2. So *Jeremiab* xxxi. 29. In those days they shall say no more the fathers have eaten four grapes and the childrens' teeth are set on edge; but every one shall die for his own iniquity. Must not this have its fulfilment in him who when he was lifted up from the earth, drew all men unto him and tasted death for every man, and dying for all, all died. Is not this thought strengthened by comparing verse 34? For I will forgive their iniquity, and I will remember their sin no more; which refers to the one sacrifice of JESUS CHRIST, in which there is remission and no more sacrifice for sin, as in *Hebrews* x. 17, 18. And thus only have we a consistent view of every man dying for his own iniquity, and the forgiveness of iniquity, and the remembrance of sin no more.

So then the visiting the iniquities of the fathers on the children was to continue until the coming of CHRIST and his perfect sacrifice, in which there was remission, and no more offering for sin, no remembrance of it by repeated sacrifice as under the law, it being taken away by the one sacrifice. Why this is called the third and fourth is matter of inquiry; but this is plain, that JESUS CHRIST came under the law and closed that dispensation, and brought in the gospel dispensation. Which

WHICH gospel, or way of shewing mercy in consistence with justice was made known to *Moses*, as it was also in the passover institution, *Exodus xii.* In which the unblemished LAMB was a type of JESUS the LAMB without blemish and without spot, the LAMB of GOD that taketh away the sin of the world; wherein is pointed out what GOD had respect unto in passing over the children of *Israel*, in verses 13, 23. *And when I see the blood I will pass over you, and when he seeth the blood he will pass over the door, and not suffer the destroyer to come in unto your houses to smite; leading us to the price of our redemption, the precious blood of CHRIST as a LAMB without blemish and without spot, in which we have the fulfilment of this word of GOD.*

THIS was also shewn to *Moses* in the brazen serpent that typified the lifting up the SON of MAN, that whosoever believeth on him might not perish, but have eternal life. And in the various things under that dispensation, that had a shadow of good things to come, which centring in JESUS and having their fulfilment in him, are so many undeniable evidences of the truth of the Gospel, the good news of salvation by JESUS CHRIST.

THE like may be said of the Prophets, who all gave witness to him; see *Isaiab liii. 3 to 6.* He is despised and rejected of men; a man of sorrow and acquainted with grief: He hath borne our griefs and carried our sorrows: He was wounded for our transgressions: He was bruised for our iniquities; the chastisement of our peace was
upon

upon him, and by his bruises we are healed. All we like lost sheep have gone astray, and turned every one to his own way; the LORD laid upon him the iniquity of us all. Verse 8. For the transgression of my people was he smitten.

WAS he wounded for our transgression, bruised for our iniquities, and the chastisement of our peace upon him, and we healed by his stripes; surely then according to *Jeremiah xxiii. 6*. This is the name whereby he shall be called *the LORD our righteousness*. *Ezekiel* also prophetically proclaims the glad tidings, chapter xxxiv. 29. And I will raise up for them a plant of renown, and they shall no more be consumed with hunger in the land: Which is the same spoken of by *Isaiah* in his 49th chapter, from 8 to 10. They shall not hunger nor thirst, neither shall the heat or sun smite them; for he that hath mercy on them shall lead them; even by the springs of water shall he guide them: Which is explained, *John vi. 35*. And JESUS said unto them, I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst.

WHEN *Daniel* was speaking and praying, and confessing his sin and making supplication, he is informed by the Angel *Gabriel*, that *seventy weeks were determined to finish transgression and make an end of sin*. This could not be done under the *Mosaic* dispensation, where the Priests stood daily offering oftentimes those sacrifices which only brought sin to remembrance, and could not take it away: But this was to finish and make an end of

of it, and to make reconciliation for iniquity, and to bring in everlasting righteousness. All typical legal righteousness was in it's own nature transitory, only pointing to this, and must fade as a leaf when its antitype is made manifest, and everlasting righteousness brought in.

AND to seal up the vision and the prophecy, and to anoint the MOST HOLY.

THE sealing up the vision and the prophecy leads to the contemplation of it, as when any writing is to be sealed, care is taken that it is compleatly finished. This vision and prophecy, or what was revealed to and delivered by the Prophets, had it's completion in the anointing of the MOST HOLY.

To whom all the Prophets gave witness, and who is brought in by the Prophet *Hosea*, ch. xiii. 9, saying, O *Israel*, thou hast destroyed thyself, but in me is thy help. V. 14. I will ransom thee from the power of the grave; I will redeem thee from death. And ch. xiv. 4. I will heal their backslidings; I will love them freely; for my anger is turned away from him. This is good news, glad tidings of great joy; of which *Joel* also speaks, ch. iii. 24. For I will cleanse their blood that I have not cleansed; for the LORD dwelleth in *Zion*.

AND although *Amos* was called to prophecy of the various judgments, the desolations and destructions that were to come on *Syria*, the *Philistines*, *Tyrus*, *Edom*, the Children of *Ammon* and *Moab*, with *Judah* and the Kingdom of *Israel*,
C *rael*,

rael, or the Ten Tribes, of whose utter destruction, as a Kingdom, he prophesyeth : Yet he tells us, ch. ix. v. 11. In that day, or as the Apostle expresses it, after this will I return and raise up the tabernacle of *David* that is fallen, and close up the breaches thereof, that they may possess the remnant of *Edom*, and of ALL the Heathen that are called by my Name, saith the LORD.

ALL THE HEATHEN are called by my Name. Yes ! and blessed be his Name, with Amen, echoing from the utmost ends of the earth : In CHRIST JESUS is this prophecy fulfilled ; this tabernacle of *David* raised up ; that as *James* expresses it, the residue of men might seek the LORD, AND ALL THE GENTILES upon whom my Name is called, saith the LORD, that doeth all these things.

IT would draw me to too great length to mention the other Prophets, which write in their prophecies of JESUS, to whom they all gave witness, as so many undeniable evidences of the truth of the news of Salvation by JESUS CHRIST. The Exhortation in *Isa. xli. 27*, may be here introduced ; Behold, behold them, and I will give unto *Jerusalem* One that bringeth good tidings ; even good tidings of great joy, which shall be to all People. If we pass from the Law of *Moses* and the Prophets to the *Psalms*, they are concerning him ; and we see not the meaning of them until we see them center in him, and testify of him. The perfect character of the BLESSED MAN in the 1st, 14th and 21st *Psalms*, is no where to be found but

ness that was under his feet would lead to the darkness that was over all the earth: He made darkness his pavillion, round about dark waters and thick clouds of the sky.

VERSE 16 and on. He sent from above, he took me, he drew me out of many waters, he delivered me from my strong enemy, and from them that hated me. *Though they appeared to the view of the world too strong for me, he brought me forth into a large place, he delivered me, because he delighted in me, because in me he was well pleased.* This deliverance leads our minds to his resurrection from the dead. The LORD rewarded me according to my righteousness, according to the cleanness of my hands hath he recompensed me; for I have kept the way of the LORD, and have not wickedly departed from my GOD; for all his judgments were before me, and I did not put away his statutes from me: I was also upright before him, and kept myself from mine iniquity; therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eye-sight. ~~Now~~ when we view *David* in the *Psalms* speaking of himself, we are led to blunder in the dark after creature righteousness, and wish to be as good as *David*, that we may pray as he did; and hope we are sincerely desirous of it, &c. So to compass ourselves about with sparks of our own kindling, which will be forever disappointing, but when we see him testifying of JESUS, we find a righteousness that is perfect, that is safe to trust and
be

be found in ; for with him who perfectly fulfilled the law and endured the curse in mercy to us, with him who is the merciful thou wilt shew thyself merciful ; with this upright man thou wilt shew thyself upright ; with this pure, this HOLY ONE thou wilt shew thyself pure, while thou wilt contend with the perverse that slight this perfect righteousness, and go about to establish their own : For thou wilt save the afflicted people through the divine righteousness, that are altogether destitute of righteousness in themselves, but wilt bring down high looks. Surely he scorneth the scorner, he resisteth the proud ; the loftiness of man shall be bowed down, and the haughtiness of man shall be made low, and the LORD alone shall be exalted. In that day, according as it is written, let him that glorieth glory in the LORD. But to consider the good news of Salvation by JESUS CHRIST from the *Psalms*, would open too large a field for the present design ; if what has been brought to view may be an help to open this field, to walk in at our leisure, a good end may be answered.

CHAPTER IV.

The EVIDENCES of this Truth from the NEW-TESTAMENT.

IF we turn over to the New-Testament, the evidences multiply upon us from the birth, life, death and resurrection of JESUS, from the testimony

mony of the Apostles, from the prophecy of the rise and reign, consumption and destruction of Antichrist, from the state of the *Jews*, agreeable to the prophecy of CHRIST and the Apostles' testimony concerning them.

SECTION I.

Of the Birth, Life, Death and Resurrection of JESUS CHRIST.

TO begin with his birth. When an inquiry is made for the place for the LORD, an habitation for the MIGHTY ONE of *Jacob*, it is said, *Psalms* cxxxii. 6. Lo, we heard of it, at *Ephrata*, when this habitation is found for the LORD. It is added, v. 7. We will go into his tabernacle, we will worship at his foot-stool. The Prophet *Micah* foretells the place of his birth, ch. v. 2. And thou *Bethlehem Ephrata*, thou art little among the thousands of *Judah*, * out of thee shall he come forth unto me, that shall be the RULER in *Israel*, whose goings forth have been from the beginning, even from the days of eternity. The Evangelist *Matthew*, ch. ii. 1, gives an account that JESUS was born in *Bethlehem* of *Judah*, in the days of *Herod* the king, who upon hearing of his being born King of the *Jews*, he gathered the Chief Priests and Scribes of the people together, and demanded of them where
CHRIST

* It is said the *Jews*, the daughter of troops, divided their country, so that for every thousand there was a Chief Captain; and because *Bethlehem* was not able to make up a thousand, the Prophet calleth it little, but GOD would raise up *Israel's* RULER therein.

CHRIST should be born ? as being satisfied that that event was foretold : They said unto him, in *Berblehem*, of *Judab*, and quoted the prophecy of *Micah* just mentioned.

Poor deceived, mistaken *Herod*, supposing *JESUS CHRIST* to be a temporal Prince, feared himself in danger, (alass, in danger from the SAVIOUR, from him who came not to destroy mens' lives but to save them) and sought the young Child's life, which occasioned the being sent to *Egypt* for the fulfilment of the prophecy ; out of *Egypt* have I called my Son. Upon his return from *Egypt*, *Joseph* was afraid of King *Archelus*, who reigned in the room of his Father *Herod*, so did not return to *Judea*, but turned aside into the parts of *Gallilee*, and came and dwelt in a city called *Nazareth*, that it might be fulfilled, that was spoken of by the Prophets, he shall be called a *Nazareen* : As the Prophets in the plural number are here spoken of, and I have not been able to turn to any of them, in which this is particularly expressed, it has exercised my mind in way of inquiry, and that which appears most likely, is, that it was what was testified by the Prophets concerning *JESUS*, in other expressions that denote the same thing.

Now when I consider that the holiness of the *Nazarites* under the law was only typical, and could not make the *Nazarites* perfect, as pertaining to the conscience, but they must offer their sin-offering when the days of their seperation were fulfilled, *Num. vi. 13. 14.* Though all the days of their seperation they were called holy
unto

unto the LORD, I look for this holiness thus typified in him of whom it is said, He shall be called a *Nazareen*. In him alone can I view that inimitably grand, majestick description of her *Nazarites* we have in *Lam. iv. 7* : Her *Nazarites* were purer than snow ; they were whiter than milk ; they were more ruddy in body than rubies ; their polishing of sapphire. This was what their holiness, all the days of their seperation, pointed to, which dwelt in perfection in JESUS the HOLY ONE. When we consider *Sampson* who was a type of him, a *Nazarite* from the womb, as the Angel told *Manoah's* wife, *Judges xiii. 5*. She added, when she told her husband in *v. 7*, 'till the day of his death ; but this might not be no perfection was to be found in the typical *Nazarites*, that was reserved to the Antitype.

Now considering these things, if what is said of the *Nazarites* referred only to themselves, those scriptures would be of private interpretation ; but we are told no Scripture is so, therefore they must point to JESUS who is the publick interpretation of them : So what is spoken of them is fulfilled in his being called a *Nazareen*, and as the *Nazarites'* holiness pointed to his perfect holiness, so the multitude of texts where he is spoken of as the HOLY ONE all point to him. In this character the purer than snow, the whiter than milk, the more ruddy than rubies, whose polishing is of sapphire, the *Nazarite* indeed, in whom is no blemish ; this is the most satisfying view I can at present take of that passage, That it might be fulfilled that was spoken of by the Prophets, he shall be called a *Nazareen*.

If we take notice of the life of JESUS, we shall find the prophecies fulfilled herein as so many evidences of the truth under consideration. The Psalmist, in the ciiid Psalm, blesseth the LORD, who forgiveth all thy iniquities, who healeth all thy diseases. That JESUS is the LORD is evidenced in his pronouncing to the sick of the palsy, Son be of good cheer thy sins be forgiven thee. To prove himself the LORD that forgave iniquity, he healed the man with his word, as we see *Matt. ix. beginning, Mark ii. 3, Luke v. 18.* When the Disciples of *John* were sent to inquire, if he were the true MESSIAH, in the same hour he cured many of infirmities, of plagues, and of evil spirits; and to many that were blind he gave sight, and gave them this as an answer to *John*, The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached, as if he had said, Tell *John* the things you hear and see, and let him compare them with the prophecies of the Old-Testament concerning the MESSIAH, and collect the answer to his inquiry.

THE BLIND SEE; *Psalms cxlvi. 8.* The LORD openeth the eyes of the blind, *Isaiah xxix. 18.* And the eyes of the blind shall see out of obscurity and out of darkness. *Isa. xlii. 6, 7.* And I will keep thee and give thee for a covenant of the people, to open the blind eyes. *Isa. xxxv. 5.* Then the eyes of the blind shall be opened. *Isa. xlii. 16.* And I will bring the blind by a way which they knew not; I will
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make darkness light before them, and crooked things straight: These things will I do unto them, and not forsake them. Thus the many that were blind, to whom he gave sight while *John's* Messengers tarried, appeared as so many evidences of his being the true MESSIAH, prophesied of by the Prophets: So do the two blind men whose eyes were opened, recorded in *Matt.* ix. from the 27th v. and the blind man that was restored and saw every man clearly, *Mark* viii. from 23d to 25th v. With blind *Bartimeus* the beggar, who received his sight and followed JESUS in the way, *Mark* x. from 46 to 52; and the other beggar man, who was blind from his birth, of purpose that the works of GOD might be made manifest in him, that he should be an evidence of the truth of the character of JESUS CHRIST, as a means made use of to bring others to believe in him; for this is the work of GOD, that ye believe on him whom he hath sent. If we consider these as not only restored to their bodily sight, but having the light of the knowledge of the glory of GOD, in the face of JESUS CHRIST, worshiping him, calling him LORD, following him in the way, the evidence will increase upon us; and we shall see the following character exemplified spiritually as well as literally, THE LAME WALK. Those ignorant and incapacitated to go one step of the way, having received sight, follow JESUS in the way, as well as those literally lame, who when we see them coming to JESUS in the temple, and being brought to him in other places, and healed by him,

him, are we not constrained to join with the multitude in *Matt. xv. 31*, who wondered when they saw the dumb speak, the maimed to be whole, the lame to walk, and the blind to see? And they glorified the GOD of *Israel*. And do we not see, *Isaiab xxxv. 6*. Then shall the lame leap as an hart, fulfilled in JESUS causing the lame to walk? See the man lame from his mother's womb, leaping and walking and praising GOD, *Acts iii. 8*.

THE LEPERS ARE CLEANSED.—Under the law there were directions to the Priest to discover the leprosy, and put the leper out of the camp, and shut him up, &c. but no means directed to for the healing of it, that was the work of GOD.

EVEN when King *Uzziah* was smitten with leprosy, he continued so to the day of his death, and dwelt in a several house; the wealth of his kingdom could not procure him healing or enlargement.

WHEN the King of *Syria* sent to the King of *Israel* to recover *Naaman* of his leprosy, no wonder that the King of *Israel* was so struck as to rend his cloaths and say, AM I A GOD, to kill and make alive? That this man doth send to me to recover a man of his leprosy.

BUT behold! when JESUS came down from the mountain, among the multitude that followed him, there came a leper and worshipped him, saying, LORD, if thou wilt, thou canst make me clean; and JESUS put forth his hand and touched him, and said I WILL, be thou clean, and immediately his leprosy was cleansed. This was done

done under the law dispensation ; so JESUS saith to him, see thou tell no man, but go thy way, shew thyself to the Priest and offer the gift that *Moses* commanded for a testimony unto them. Though the Priest could do nothing towards cleansing the leper, yet he was directed when to pronounce him clean ; and when he was obliged to pronounce one clean that JESUS had healed by his word, it was an evidence unto them of this truth, that JESUS was the CHRIST, the true MESSIAH. Even *Naaman* the Syrian when healed of his leprosy, acknowledges the GOD of *Israel* to be the one only living and true GOD, 2 *Kings*, v. 15. Behold, now I know that there is no GOD in all the earth but in *Israel* : So then when JESUS said to the leper with immediate success, I will, be thou clean, it was a testimony unto them, that the GOD that could kill and make alive, and recover a man of his leprosy, was manifest in the flesh, in JESUS of *Nazareth*, that JESUS was the true MESSIAH, he that should come ; and *John* would know when the lepers were cleansed ; he need not look for another ; especially when he understood him to heal with a word without hesitation : Even when ten of them joined their voices in JESUS, Master have mercy on us, he only says, Go shew yourselves to the Priest ; and as they went they were cleansed.

THE DEAF HEAR. The Prophet *Isaiah* says, chap. xxix. 18. In that day shall the deaf hear the words of the book ; and xxxv. 5. The ears of the deaf shall be unstopped. In *Mark* vii. from 32 to 37. JESUS manifests himself the true MESSIAH.

MESSIAH, by healing the deaf and dumb, to the astonishment of beholders, who acknowledge he hath done all things well : He maketh the deaf to hear and the dumb to speak.

THE DEAD ARE RAISED UP. JESUS raising the Widow's Son from the dead, *Luke vii. 12*, caused the much people that were present at the young man's funeral to glorify GOD, and gave occasion to *John* to send his disciples to him : He likewise manifested himself in calling *Lazarus* out of his grave, on which many of the *Jews* believed on him.

AND TO THE POOR THE GOSPEL IS PREACHED. This passage contains ample matter to fill the mind with admiration, at the exceeding riches of divine grace contained therein. Oftentimes poverty of spirit is looked upon as a qualification, or good disposition wrought in or attained by religious people, as that which distinguishes them as objects of the divine favour, to the exclusion of the destitute and worthless among the children of men ; and there is nothing more natural to us than to admire ourselves for some such supposed attainment, to the despising of others. When JESUS brought this passage to the view of his hearers, in the 4th of *Luke*, where it is written, the spirit of the LORD is upon me, because he hath anointed me to preach the Gospel to the poor, &c. and said unto them, this day is this Scripture fulfilled in your ears : They all bear him witness, and wondered at the gracious words which proceeded out of his mouth ; undoubtedly imagining it had a particular direction

tion to them, as thus qualified, as well as that they had a claim upon him as their Countryman, he shewed them from the Scriptures of the Old Testament, that the Widows of *Israel* were passed by, and *Elias* sent to *Serepta* of *Sidan*, to a despised *Gentile*, a woman that was a widow ; and though many lepers were in *Israel* in the days of the Prophet, yet none of them were cleansed, saving *Naaman* the *Syrian* ; which soon evidenced their destitution of poverty of spirit, by their being filled with wrath, highly offended at the aspect of the Gospel toward the destitute.

To the poor the Gospel is preached. What do we understand by Gospel ? It is good news, glad tidings.

THE poverty, distress and perplexity of mankind is about acceptance with GOD, and it is natural to us all to look for it in a way of establishing our own righteousness, which is ever accompanied with distress and perplexity, as inadequate to satisfy justice, or give peace of conscience ; and the distressing inquiry, What lack I yet ? dwells upon the mind that is conscious of inability of doing any thing that can satisfy justice, or atone for past transgressions : But the Gospel brings glad tidings of peace by JESUS CHRIST, the MEDIATOR of GOD and man, the end of the law for righteousness ; in whom alone we are made accepted : His righteousness being perfect and the sole ground of acceptance, no one can ever look for acceptance by virtue of any other righteousness, without sinking disappointment, be his character ever so fair in the eyes of men, or in his own apprehensions.

NEITHER can any one ever so vile look for acceptance solely from this quarter and be disappointed, *Isaiab* xxviii. 16. 1 *Pet.* ii. 6. He that believeth shall not make haste : He that believeth on him shall not be confounded : Shame and confusion belongs to those who make lies their refuge, and hide themselves under falshood : For the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place ; which must bring on haste and confusion of mind when the refuge and hiding-place fails, which those who believe the Gospel report shall not be subject to ; for, *Rom.* ix. 33. Whosoever believeth on him shall not be ashamed.

THE Gospel brings the sure and everlasting foundation to view, in the perfect character and finished work of JESUS CHRIST. 'Tis good news, glad tidings to the destitute children of men : Let *John* judge if it can come from any but the true MESSIAH, he that should come, &c.

To the inquiry, why *John*, who before this bare witness of him, should now send to ask this question, whether for the confirmation of his own faith, or the satisfaction of his Disciples, it may be said, it appears likely he might have himself and them both in view ; for both they and he might be stumbled to see that he was left confined in prison, while JESUS, to whom he bare testimony as the true MESSIAH, did not relieve him ; JESUS lets him know he was about the work the MESSIAH was to do, and the blessedness he was to look for was not a temporal deliverance from his confinement, but in not being offended in him. As

As *John's* testimony hath been mentioned, it may be needful to attend to it as an evidence of the truth before us ; for as the Prophet prophesied of *John* as the forerunner of the true MESSIAH, (as the voice of him that crieth in the wilderness, prepare ye the way of the LORD, make straight in the desert a high-way for our GOD : Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain; and the glory of the LORD shall be revealed, and all flesh shall see together, for the mouth of the LORD hath spoken, *Isaiab* xl. 3, 4, 5. Behold I will send you *Elias* the Prophet before the coming of the great and dreadful day of the LORD, *Malachi* iv. 5.) This event must take place : So the Disciples when they had a view of his glory on the mount of transfiguration, and heard the voice, this is my beloved Son in whom I am well pleased, asked this question, Why say the scribes that *Elias* must first come ? JESUS answered and told them, *Elias* verily cometh first, *Elias* is come already, and they have done to him whatsoever they listed : (They had beheaded *John* in prison.) Likewise shall also the Son of man suffer of them. Then the Disciples understood that he spake to them of *John* the Baptist, of whom *Matthew* says, This is he that was spoken of by the Prophet *Esais*, saying, Prepare ye the way of the LORD, make his paths straight. Perhaps we have the reason of his being called *Elias*, in *Luke* i. 17. And he, i. e. *John*, shall go before him ; i. e. JESUS in the spirit and power of

of *Elias*, and shall turn the hearts of the fathers to the children, &c.

THE spirit and power of *Elias* was manifested in bringing the idolatrous *Israelites* to acknowledge **JEHOVAH** is **GOD**, 1 *Kings* 18, 21 to 29. *John* the Baptist comes in the same spirit to turn the disobedient to the wisdom of the just, and make ready a people prepared for the **LORD**. *John* calls them off from every error, to view the glory of the **LORD**, that was to be revealed in the **MESSIAH** that should come after him, and be preferred before him, until he comes to know him. Says he, I knew him not, but that he should be made manifest to *Israel*: At his baptism, when he saw the **HOLY GHOST** descend and remain on him, and heard the voice from heaven confirming the prophetick word, This is my beloved Son, in whom I am well pleased. He says, he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the spirit descending and remaining on him, the same is he that baptizeth with the **HOLY GHOST**; and I saw and bear record that this is the **SON** of **GODS**.

WHAT *Isaiah* prophesied of him had an exact fulfilment in him and his ministry, calling every exalted character, that looked for preference in the **MESSIAH**'s kingdom on that account, to repentance; it was not an earthly kingdom, but the kingdom of Heaven that was at hand. None were there admitted on account of personal excellencies, or excluded for want of them; but every one admitted by the good pleasure of the **KING**, in virtue of his own righteousness; which,

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while it brought low mountains and hills, it exalted every valley, every one depressed and despairing for want of personal righteousness, to recommend them to the divine favour, upon the knowledge of his perfect character and finished work, or upon the glory of the LORD being revealed : They then see the ground of their acceptance in him ;—*All flesh* shall see together, for the mouth of the LORD hath spoken. Thus were the vilest characters encouraged by *John's* preaching ; the Publicans and Harlots believed him, whose characters were depressed low as valleys. The Apostle speaking to the *Ephesian Gentiles* who in time past, or before they believed the Gospel, sustained the same worthless characters, says, *Eph. ii. 4.* But GOD who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with CHRIST, and hath raised us up together, and made us sit together in heavenly places in CHRIST JESUS. Surely here the valleys are exalted, sinners of the *Gentiles* quickened together with CHRIST, and raised and made to sit together in heavenly places in CHRIST JESUS. JESUS the High-Priest of our profession, when he had offered one sacrifice for sin, sat down as having finished his work. We sinners of the *Gentiles*, as low as valleys, are quickened together with CHRIST, and raised and made to sit together in him ; sit as those come to a place of rest and safety. Surely here is the place in which the brother of low degree

degree may sit and rejoice with exceeding great joy, in that he is exalted, and the rich in that he is made low ; that he hath discovered the fading nature of his riches, by the knowledge of JESUS CHRIST. If we pursue *John's* testimony of him, after JESUS was manifested to him, as in *John* i. 29. 36. Behold the LAMB of GOD that taketh away the sin of the world : Behold the LAMB of GOD, &c. It will join in yielding evidence that JESUS is the CHRIST ; for so sure as the Prophet's testimony of the voice crying in the wilderness, was fulfilled in *John* the Baptist, so sure he bare witness to the truth which he thus expresses ;—I saw and bare record that this is the SON of GOD.

THIS is the character JESUS claimed ; this is the truth he bare witness to, through his whole life ; this is what his works bare witness of.—This is the character he claimed, *John* viii. 24, 28, 58. Before *Abraham* was I AM ; which was the character of the GOD of *Israel*, as given to *Moses*, *Exodus* iii. 13, 14. *Moses* inquires, What answer he shall give, when the children of *Israel* shall ask the name of the GOD of their Fathers ? And GOD said unto *Moses*, I AM that I AM : And he said, Thus shalt thou say to the Children of *Israel*, I AM hath sent me unto you. JESUS conversing with their descendants who had this record, says to them, If ye believe not that I AM, ye shall die in your sins. When ye have lift up the SON of MAN, ye shall know that I AM. When the band came to apprehend JESUS, he said unto them,
Whom

Whom seek ye? They said, JESUS of Nazareth: JESUS saith unto them, I AM. As soon as he had said unto them, I AM, they went backward and fell to the ground. He asked again, Whom seek ye? They said, JESUS of Nazareth: JESUS answered, I have told you that I AM.—When JESUS said, Before Abraham was, I AM, they took up stones to cast at him, *John* viii. 59. The reason of their several attempts to stone him, they gave, *John* x. 33, for blasphemy: And because thou being a man maketh thyself GOD, he still claimed this character, and referred them to his works. If I do not the works of my Father, believe me not; but if I do, though you believe not me, believe the works; that ye may know and believe that the Father hath sent me: I have greater witness than that of *John*, for the work which the Father hath given me to finish, the same works that I do bare witness of me, that the Father hath sent me: Believe me that I am in the Father and the Father in me, or else believe me for the very works sake.

Thus JESUS claimed the character and did the works which the MESSIAH was to do, and referred the *Jews* to the works, as bearing witness of him: They constantly opposing and accusing him as having a devil, being mad, speaking blasphemy, until he is pursued to death as a blasphemer; in which death we have the fulfilment of the Prophecies, and the accomplishment of the types of the Old Testament. And although JESUS was put to death as a blasphemer, and is de-
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spised and rejected of men ; despised and we esteemed him not : but esteemed him stricken, smitten of GOD and afflicted ; yet he was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was upon him, and by his stripes we are healed : The LORD hath laid on him the iniquities of us all : For the transgression of my people was he smitten. The various other Prophecies concerning the death of CHRIST (which had their fulfilment therein) in the Old-Testament, would lead to too great length to take a view of here. All the types and sacrifices have their fulfilment here, as the LAMB GOD would provide himself, of which *Abraham* told *Iaac*, who was typified by the lamb caught in the thicket by his horns, that was offered instead of *Isaac*, *Genesis* xxii. 13, as the Antitype of the passover lamb, the blood of which being sprinkled on the door, &c. the destroying angel should pass over and not come in to their houses. These types no doubt *John* had in view when he points to the Antitype with, Behold the LAMB of GOD that taketh away the sin of the world : Behold the LAMB of GOD. So had *John* the beloved, when he says, Unto him that loved us and washed us from our sins in his own blood. So had *Paul*, when he says, Even CHRIST our passover is sacrificed for us ; and when he speaks of the Church of GOD which he had purchased with his own blood, of being justified by his blood, of having redemption through his blood, and of his sanctifying the people with his own blood. And

Peter,

Peter, when he says, For as much as ye were not redeemed with corruptible things as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of CHRIST, as of a LAMB without blemish and without spot. Here the whole redeemed Company will join without a dissenter, Thou art worthy, for thou wast slain and hast redeemed us to GOD by thy blood.

THE fulfilment of the Prophecies of the Old-Testament in the circumstances of the death of JESUS might here be taken brief notice of, such as the reproach he underwent, spoken of *Psalms* xlii. 3, 10. My tears have been my meat day and night, while they continually say unto me, Where is thy GOD? With a sword in my bones mine enemies reproach me, while they say continually, Where is thy GOD? They that sit in the gate speak against me, and I am the song of the drunkard. Reproach hath broken my heart. Is it possible to express the most keen reproach in stronger language? With a sword in my bones mine enemies reproach me; reproach hath broken my heart. These were fulfilled in the dying JESUS, *Where is thy GOD?* He trusted in GOD let him deliver him now, if he will have him. They spit upon him: What more ignominious? They blind-folded and smote him: What more distressing? The prophecy says, They shout out the lip, they wag the head. The history says, They that passed by reviled him, wagging their heads. The prophecy of their giving him vinegar to drink, is then fulfilled,

fulfilled, and the prophetick language of the xxiid *Psalme* uttered ; My GOD, my GOD, why hast thou forsaken me ? And we have a specimen of the accomplishment of the prophesy in the ciid *Psalme*, of his regarding the prayer of the destitute, hearing the groaning of the prisoner, and saving the sons of death, in his answer to the dying thief. Here we have him uttering the language of *Psalme* xxxi. 5. Father, into thy hands I commend my spirit. The Prophet *Daniel* says, He shall finish transgression and make an end of sin, make reconciliation for iniquity, and bring in everlasting righteousness. JESUS upon the cross says, IT IS FINISHED. *Isaiab* says, He made intercession for the transgressors. Dying JESUS prays, Father forgive them for they know not what they do. Those circumstances that at first view seemed merely accidental, were ordered for the fulfilment of the Scriptures : The zeal of the *Jews* for the observation of the Sabbath, made them urge that the legs of those that were crucified might be broken, and that they might be taken away. Consequent upon which the soldiers came and brake the legs of the first, and of the other that were crucified with him ; but when they saw that *he* was already dead, they break not *his* legs, but one of them with a spear pierced *his* side, and forthwith came there out blood and water, which things were done that the Scriptures should be fulfilled. The type in the passover lamb, *Exodus*, xii. 46, *Numbers* ix. 12. Neither shall ye break a bone thereof, has its fulfilment here. And the prophesy in *Psalme* xxxiv. 20. He keepeth

keepeth all his bones, not one of them is broken, is accomplished in him. (Doth the Apostle say, We are members of his body, of his flesh, and of his bones ! and shall not one of them be broken ! Here is strong consolation.) So likewise the piercing the spear is spoken of by another Prophet : They shall look on him whom they have pierced, for every eye shall see him, and they also that pierced him.

THUS the subject is pursued until JESUS is dead : The soldiers found him so, and therefore they break not his legs. When Joseph asked the body of Pilate, he would not give it until he knew from the Centurion that he was certainly dead. Joseph, who before had been a secret Disciple for fear of the Jews, went in boldly to Pilate to ask the body of JESUS, and laid him in his own new tomb, that was hewed out of a rock, wherein never man before was laid.

WELL, his crucifiers have prevailed—Are they satisfied ? Alas ! they are still afraid ! They remember that JESUS put the issue of the controversy upon his *resurrection* from the dead, which he spake of so often as to be a known fact among them : And they say to Pilate, Sir, we remember that that Deceiver said while he was alive, after * three days I will *rise* again ; command

* Here arises an inquiry : It is said, *Matt. xii. 40.* As *Jonas* was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth. Now as JESUS lay but two nights in the tomb, how this was fulfilled hath been an exercising inquiry : In answer, It may be said, we find in *Psalms lxxxviii.* from the third to the end of the seventh verse, the Psalmist personating JESUS CHRIST making his pray-
er—

mand therefore that the sepulchre be made sure until the third day : *Pilate*, answered, You have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone and setting a watch. The design of the watch was to prevent any deception about the resurrection of **JESUS CHRIST**, by his Disciples coming by night and stealing him away. Alas ! what fear could arise from the Disciples, who all forsook him and fled ? *Matthew* xxvi. 56, *Mark* xiv. 50. And though *Peter* and *John* afterwards followed him, yet *Peter* followed afar off, and was afraid to own his **LORD**, even before a **Daniel**, but denied three times that he knew him. And *John* who was the only male of the Disciples that we have an account of that stood by the cross, he did not understand the Scriptures concerning the resurrection of **JESUS CHRIST**. until it was accomplished, nor any of them,

er—My soul is full of troubles ; and my life draweth nigh to the grave. The fulness of troubles commencing in his life drawing near to the grave, when we view **JESUS** knowing his hour was come, telling his Disciples, A little while and ye shall not see me, improving his time with them, instructing and comforting them, praying with and for them, in a certain expectation of that which made his soul sorrowful even unto death ; which made him pray. O my **FATHER**, if it be possible, let this cup pass from me ! Which brought him into an agony, in which he prayed more earnestly, and sweat as it were great drops of blood, falling down to the ground. When we view him denied by *Peter*, betrayed by *Judas*, forsaken by all his Disciples, mocked, derided, smote, spit upon, &c. Where was he the day and night before his crucifixion but in the heart of the earth. Let us view the prophetick description ;—My soul is full of troubles ; my life draweth nigh to the grave ; I am counted with them that go down to the pit ; as a man without strength, free among the dead, like the slain which lie in the grave, whom thou rememberest no more. Thou hast laid me in the lowest pit, in darkness, in the depths, (in the heart of the earth.) Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves, &c. Thou hast put mine acquaintance far from me : Thou hast made me an abomination unto them, &c.

them, *John* xx. 8, 9. The sepulchre was hewn out of a rock, and no way to it but by the door. The very great stone that was rolled to the door was sealed, and the watch set to keep it, who, if they fell asleep, forfeited their lives; but divine power interposed, there was a great earthquake; the Angel of the Lord descended and rolled back the stone from the door and sat upon it; his countenance was like lightning and his raiment white as snow, and for fear of him the Keepers did shake and became as dead men. The earthquake mentioned in *Matthew* xxvii. 51, 54, and xxviii. 2, appears to be one and the same, though at first view the mention that is made of it in *Matt.* xxvii. 51, seems to be immediately connected with his giving up the ghost; yet the 53d verse shews it belonged to his resurrection. The vail of the temple was rent in twain from the top to the bottom; the vail that always hung to divide the holy place from the most holy, where none might enter but the High-Priest once a year, upon the day of atonement, with the blood of the sacrifice, which he offered for himself and the errors of the people: This was rent to shew that the Antitype was now come, and the way to the holiest of all was opened by JESUS CHRIST.

THE Centurion and those that were with him watching JESUS, when they saw the earthquake, and those things that were done, feared, saying, Truly this was the SON of GOD. The Centurion and they that were with him watching JESUS, mentioned in the 54th verse, I conceive to be the watch at the sepulchre, although the appointment of them by *Pilate* and their being set

set is mentioned after in verses 65, 66 ; this watch-
 set to prevent, finally strengthen the evidence of
 our LORD's resurrection, being themselves
 constrained to acknowledge, truly this Man was
 the SON of GOD. Some of them returning to
 the city shewed the Chief Priest all the things
 that were done, and when they were assembled
 with the Elders, they gave large money to the
 soldiers, to hire them to say, his Disciples came
 by night and stole him away while we slept ;
 and although this will expose you to death, yet
 we will interpose if it come to the Governor's
 ears ; we will persuade him and secure you : So
 they took the money and did as they were taught ;
 and this saying is commonly reported among the
Jews, until this day, *Matt.* xxviii. from the 11th
 to the 16th. verse. By this report it is evident
 that JESUS was not in the sepulchre on the
 third day, by the confession of the *Jews*. The
 Angel that thus overcome and dispirited the sol-
 diers comforted the women with the tidings of
 the resurrection : Fear not ye ; for I know that ye
 seek JESUS : He is not here ; for he is risen as he
 said : Come, see the place where the LORD lay.

Mary Magdalene was the first at the sepulchre ;
John xx. 1. Early while it was yet dark, and seeth
 the stone rolled away from the sepulchre. This
 was all that *John* gives account of her seeing
 at that first time of her going to the sepulchre ;
 upon which she runneth and cometh to *Peter* and
John, saying, They have taken away the LORD
 out of the sepulchre, and we know not where
 they have laid him : They ran both of them,
 and went into the sepulchre, and saw the linen
 clothes lie, and the napkin that was about his head
 wrapt

wrapt together in a place by itself. It is said of *John*, he saw and believed, for as yet they knew not the Scriptures that he must rise from the dead. He saw and believed what? That *Jesus* was not in the sepulchre: Also it appears most highly probable that what the Scriptures of the Old-Testament had said pointing to the resurrection of *JESUS CHRIST*, with what he had said concerning it, which as yet, or until that time, they did not understand, now struck the mind of *John*, as what was accomplished in his resurrection; while *Peter* returned wondering in himself at what had happened, and went away again unto their own home; (but *Mary* was back again the second time to the sepulchre after them :) And when *they* went home she stood without at the door of the sepulchre weeping, and stooping down into the sepulchre and seeth two Angels in white, sitting one at the head and the other at the feet where the body of *Jesus* had lain; who inquired, why she wept? Because, said she, they have taken away my *LORD*; and she turned herself back and saw *Jesus* standing, and knew not that it was *Jesus*: He was pleased, by calling her by name, to make himself known to her, and bid her go to his Brethren, and speak to them of his ascension. She went and told the Disciples that she had seen the *LORD*, and that he had spoken these things unto her.

SHE is now ready to accompany the women to the sepulchre with the spices they had prepared, as *Matthew* relates, who came at the rising of the sun. They said, Who shall roll us away the stone from the door of the sepulchre, for it was very great. But why should they make the inquiry, if *Mary* had been there before and seen the
stone

stone rolled away? Probably they might not credit her testimony; might suppose her to be easily mistaken, being there so very early, while it was yet dark. But when *they* looked *they* saw that the stone was rolled away, and entering in *they* saw a young man sitting on the right side in a long white garment. Saith *Mark*, And behold two men stood by them in shining garments. Saith *Luke*, which spake to the women, saying, Be not affrighted, ye seek Jesus of *Nazareth*, which was crucified: He is not here; but is risen. *Mark* mentions a young man sitting, and *Luke* two men standing, which testimonies do not contradict each other; for it often happens when two are together, the one that strikes the attention most, as being chief speaker, is made mention of; especially when the evidence of the fact they testify is the matter to be attended to, and it is not uncommon for a person who is first seen sitting, to be presently and at the same interview standing or moving from place to place. Those who were in long white garments, or shining garments, I suppose, were Angels appearing in the likeness of men; and, no doubt, the same Angel that *Matthew* speaks of who came and rolled back the stone, and sat upon it, whose countenance was like lightning, and his raiment white as snow, was one of them, and the chief speaker. Their joint testimony is, that JESUS CHRIST is risen from the dead, as he said unto the Disciples: And each Evangelist reports, that they sent the women with the news to the Disciples, informing them that he goeth before them into *Gallilee*, where they should see him, as he said unto them before he was crucified, *Matt.* xxvi. 32, and *Mark* xvi. 7. Now

Now as they went to tell his Disciples, Jesus met them and said, All hail, and sends them on the same errand they had before from the Angels. *Mary* had before told the Disciples she had seen the LORD, and that he had spoken such things unto her. Now Jesus meets and shews himself to *Mary Magdalene*, the other *Mary*, *Salome* and other women, with them, and sends them with their joint evidence to tell his Disciples. The view that I have taken of JESUS CHRIST shewing himself to *Mary Magdalene* alone, as recorded by *John* previous to and distinct from his appearing to the women, is proved and strengthened by *Mark* xvi. 9. Now when Jesus was risen, early the first day of the week he appeared first to *Mary Magdalene*, out of whom he had cast seven devils; and it seems to me to be most plainly to be gathered from the history, as related by the four Evangelists.

THE Disciples did not believe *Mary Magdalene*, *Mark* xvi. 11. They did not believe the joint testimony of her and the other women, *Luke* xxiv. 11. So Jesus after appeared to two of them as they walked and went into the country; the account of which we have, *Mark* xvi. 12. and the particulars related, *Luke* xxiv. 13, &c. And they went and told it to the residue; neither believed they them: The cure of their unbelief, or the further evidences that was given of the truth to them, are multiplied evidences of the same truth to us. He after appeared to the eleven as they sat at meat, and upbraided them of their unbelief and hardness of heart, because they believed not them that had seen him after he was risen, *Mark* xvi. 14. But *Thomas* was not with them when Jesus came, *John* xx. 24. The other
Dis-

Disciples therefore said unto him, We have seen the LORD : But he said unto them, Except I shall see in his hand the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. Thus we see the Disciples did not any of them give into this truth, without evidence to their full satisfaction. After eight days, (I suppose, on the return of the first day of the week) his Disciples were within, and *Thomas* with them ; when *Jesus* again manifested himself to them, and satisfied *Thomas* of the evidence of the truth he had before heard from the other Disciples, by saying to him, Reach hither thy finger and behold my hands ; and reach hither thy hand and thrust it into my side, and be not faithless, but believing. *Thomas*, satisfied with the evidence, answered and said, My LORD and my GOD. *Jesus* said unto him, *Thomas*, because thou hast seen me thou hast believed ; yet blessed are they that have not seen and have believed : Those that believe on the credit of divine testimony ; that believe through the word of the Prophets and Apostles, jointly centring in this truth ; although they see not *Jesus* with their bodily eyes ; of whom *Peter* speaks, 1st Epistle, i. 8. In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.

We find him not only shewing himself to them, but eating and drinking with them after his resurrection. The evening of the day of his resurrection, when he walked unknown with two of the Disciples, when they came to sit at meat with them, he took bread and blessed, and brake and gave to them ; and their eyes were opened and

and they knew him. They rose up the same hour and returned to *Jerusalem*, and found the eleven gathered together, and they that were with them, saying, The LORD is risen indeed and hath appeared unto *Simon* : And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst, and said, Peace unto you. When they were terrified and affrighted, supposing they had seen a spirit, he bid them behold his hands and his feet, that it was he himself ; bid them handle him, and be satisfied he had flesh and bones ; and shewed them his hands and his feet. And while they believed not for joy and wondered, he said unto them, Have ye any meat ? And they gave him a piece of a broiled fish and a honey-comb ; and he took it and did eat before them, *Luke* xxiv. 43. We have another account of his dining with them, *John*, xxi. from the 10th to the 13th. And *Peter* speaks of it, *Acts* x. 40. 41. Him GOD raised up and shewed him openly ; not to all the people, but to us who did eat and drink with him after he rose from the dead. This part of the evidence may be cleared with the testimony of *Paul*, *1 Cor.* xv. 4th to the 8th. That he rose again the third day, according to the Scriptures : And that he was seen of *Cephas*, then of the twelve. After that he was seen of above five hundred Brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of *James* ; then of all the Apostles. And last of all he was seen of me also, as of one born out of due time.

SECTION II.

The gift of the HOLY GHOST : The spread of the gospel :—The miracles wrought in confirmation of the Truth :—The difference between them and the deceivable miracles of Antichrist.

THE gift of the HOLY GHOST, according to the promise of JESUS CHRIST to his Disciples, is another evidence of this truth, with which is connected the Apostles' testimony, or their bearing witness of the resurrection of the LORD JESUS. When JESUS CHRIST told his Disciples, *John* xiv. 2. I go to prepare a place for you. Chapter .xvi. 5, 7. But now I go my way to him that sent me. Nevertheless, I tell you the truth ; it is expedient for you that I go away : For if I go not away, the Comforter will not come unto you ; but if I depart I will send him unto you. I will pray the Father, and he shall give you another Comforter, that he may abide with you forever ; but the Comforter, the HOLY GHOST, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. And *Luke* tells us, in his History of the *Acts* of the *Apostles*, ch. i. 4, 5. That Jesus being assembled together with them, commanded them that they should not depart from *Jerusalem*, but wait for the promise of the Father, which ye have heard of me ; for *John* truly baptized with water, but ye shall be baptized with the HOLY GHOST, not many days hence. This having its accomplishment after the ascension of JESUS CHRIST, while the Disciples tarried together at *Jerusalem*, waiting for it, according to the LORD's direction, as we have account, *Acts* ii. evidences the truth be-

fore us, that **JESUS CHRIST** is the **SON** of **GOD**, which will more fully appear, if we consider the office of the Spirit, or the design of his being sent, as expressed by **JESUS CHRIST** unto his Disciples before his death, *John* xvi. 13. When he, the Spirit of Truth, is come, he shall guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: And he will shew you things to come. He shall glorify me; for he shall take of mine, and shew it unto you, *John* xv. 26. But when the Comforter is come, whom I will send unto you from the Father, the Spirit of Truth, which proceedeth from the Father, he shall testify of me. And ye also shall be witnesses, because ye have been with me from the beginning, *Acts* i. 8. But ye shall receive power after that the **HOLY GHOST** is come upon you: And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the utmost parts of the earth.

HERE appears *three things* to be taken notice of.

FIRST. He shall shew you things to come. This had its fulfilment, I conceive, in what the Apostles spake concerning the rise, reign, consumption and destruction of Antichrist; as in *2 Thes.* 2; *2 Pet.* 2; *1 John* ii. 18, 19; *1 Tim.* iv. 1; *2 Tim.* 3; and in the book of the *Revelations*: And in what is spoken of *Israel*, in the xith of *Romans*, particularly from the 26th verse.

SECONDLY. He shall not speak of himself, he shall glorify me; for he shall receive of mine, and shew it unto you. All that the Father hath are mine; therefore said I that he shall take of mine, and shew it unto you.

He shall not speak of himself, of his work on the hearts of men, so as to make men the objects of admiration and attention, because they can tell
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of the work of the Spirit on their hearts, and so are led to give out that they are some *great ones*, some peculiar favorites of Heaven. He shall glorify me, he shall take of mine and shew it unto you.

THE office of the Spirit is to shew the glory of CHRIST, as a guide points us forward to the way in which we should go, or to the object to which we should look; and is the voice behind us, saying, This is the way, walk ye in it. We are taught to call JESUS LORD, by the HOLY GHOST, and to view his glory as our only allsufficient relief, in our destitute circumstances, to be looked to: Not to call ourselves and one another experienced Christians, that have the Spirit, and so to admire ourselves and one another as the favourites of Heaven, in preference to others. If we should take notice of the many ways in which the work of the Spirit is manifested in the New-Testament, they would be all found to center in the display of the glory of CHRIST, which will be more easily brought to view in considering the *Third Particular*; wherein the witness of the Spirit and the Apostles' Testimony are connected together.

THIRDLY. He shall testify of me, and ye also shall bear witness, because ye have been with me from the beginning; ye shall receive power after that the HOLY GHOST is come upon you; and ye shall be witnesses unto me in *Jerusalem*, and in all *Judea*, and in *Samaria*, and to the uttermost ends of the earth.

WHEN the Apostles were filled with the HOLY GHOST, on the day of Pentecost, they received power to be witnesses of the resurrection of the LORD JESUS, to men of other tongues, as the Spirit gave them utterance, though there were together at that time dwellers in *Jerusalem*, *Jews*, devout men out of every nation under Heaven. There are about fifteen different

different parts of the earth mentioned, from whence they came, where they were born; (probably collected together to the feast of Pentecost.) They heard every man in his own tongue, wherein they were born. What they heard was proving from the Scriptures that JESUS was the CHRIST, as evidenced by his resurrection from the dead; as may be seen by *Peter's Discourse* to them, v. 36. Therefore let all the house of *Israel* know assuredly that God hath made that same JESUS, whom ye have crucified, both LORD and CHRIST; the effect of which was the addition of about three thousand souls, to the number of those that called JESUS LORD, by the HOLY GHOST. The Apostles did not arrogate any thing to themselves; for when the *lame man* was healed in the next chapter, by the gift of healing from the same Spirit, and the people ran together into *Solomon's porch*, greatly wondering, *Peter* answered to the people, Ye men of *Israel*, why marvel ye at this? Or why look ye so earnestly upon us, as tho' by our own power or holiness we had made this man to walk? The God of *Abraham*, and of *Isaac*, and of *Jacob*, the God of our Fathers hath glorified his Son JESUS, whom ye delivered up, and denied in the presence of *Pilate*, when he was determined to let him go; but ye denied the HOLY ONE and the JUST, and desired a murderer to be granted unto you, and killed the PRINCE of LIFE, whom God hath raised from the dead, whereof we are witnesses, and his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith that is by him hath given him this perfect soundness in the presence of you all. And tho' on their speaking to the people, the Priests and the Captain of the Temple and the Sadduces came up-

on them, being grieved that they taught the people, and preached through Jesus, the resurrection from the dead, and laid hands on them, and put them in hold until the next day : Yet many of them that heard the word believed ; and the number of the men were about five thousand.

THE next day, being brought before the Rulers, they received power to be witnesses to this truth, before these Rulers in *Jerusalem* ; being filled with the Holy Ghost, *Peter* said unto them, Ye Rulers of the people and Elders of *Israel*, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known to you all, and to all the people of *Israel*, that by the name of Jesus CHRIST, of *Nazareth*, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole : This is the stone set at nought by you builders, which is become the head of the corner. Neither is there salvation in any other ; for there is none other name under Heaven given among men, whereby we must be saved. Thus with great power gave the Apostles witness of the resurrection ; and though they straitly threatened and commanded them not to speak at all, nor teach in the name of Jesus, they received power to answer, Whether it be right in the sight of God to hearken to you more than unto God, judge ye ? We ought to obey God rather than man ; we cannot but speak the things which we have heard and seen.

THUS hath the Apostles' bearing witness unto Jesus at *Jerusalem* and *Judea* been hinted at. The History of the *Acts* of the *Apostles* abounds with other like instances : But I pass to mention their being witnesses in *Samaria*, and to the utmost ends of the earth. Upon the persecution against the Church

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at *Jerusalem*, they that were scattered went every where preaching the word. Then *Philip* went down to *Samaria* and preached *CHRIST* there. And when the *Apostles* heard that *Samaria* had received the word of *GOD*, they sent to them *Peter* and *John*; And they, when they had testified and preached the word of the *LORD*, returned to *Jerusalem* and preached the Gospel in many villages of the *Samaritans*. *Philip* was sent to the desert, where he met the *Ethiopian* Eunuch, and preached *CHRIST* to him, from the liid of *Isaiab*. *Philip* was after found at *Azotus*, and passing through he preached in all the cities until he came to *Cesarea*.

IN the above-mentioned History *Luke* gives an account of the *Apostles* being witnesses in *Antioch*, *Ataliab*, *Berea*, *Cesarea*, *Cyprus*, *Cyrean*, *Cicillia*, *Damascus*, *Derbe*, *Ephesus*, *Galatia*, *Joppa*, *Iconium*, *Illyricum*, *Lydda*, *Lystra*, *Macedonia*, *Missa*, *Paphos*, *Phenicia*, *Perga*, *Perfida*, *Pamphusia*, *Salamis*, *Seleucia*, *Syria*, *Troas* and *Theffalonica*: Which are here mentioned to illustrate the fulfilment of the promise of *JESUS CHRIST* to his Disciples: Ye shall receive power after that the *HOLY GHOST* is come upon you; and ye shall be witnesses unto me in *Samaria*, and to the uttermost parts of the earth.

HERE it may be added, that the *Apostles* in their testimony, and first Disciples appeared sincere; they really believed the Truth they testified, because they worshipped *JESUS CHRIST* as *GOD*. In endeavouring, for my own satisfaction, to look into the New-Testament, to see who were believers, that, laying aside tradition, I might find what was the faith of the Gospel: From thence I could not but draw this conclusion, that those who saw the glory of *CHRIST* in so satisfactory a manner as to call him

LORD,

LORD, and address him as the object of their worship, were believers: these appeared to understand the mystery of godliness, that God was manifest in the flesh. When I came to *Matt. viii. 2.* And behold a leper worshipping him, saying, LORD ! if thou wilt thou canst make me clean, I was satisfied I found a New-Testament Believer : And reading on to ver. 6, 7, 8, I saw a Centurion beseeching him, saying, LORD, my servant lieth at home sick of the palsy, grievously tormented. Jesus saith, I will come and heal him. The Centurion answered and said, LORD, I am not worthy that thou shouldst come under my roof, but speak the word only and my servant shall be healed ; I thought I had found another, and was confirmed that I was right, by reading down to the 10th verse ; When Jesus heard, he marvelled and said, I have not found so great faith, no not in *Israel*. In looking into the 9th chapter I saw a number of believers, whose faith was manifested by their works, in bringing a man sick of the palsy to Jesus. I call them Believers with good authority ; for Jesus saw their faith. Proceeding to verse 18th, I find another Believer, a worshipper of Jesus, saying to him, My daughter is now dead ; but come and lay thine hand upon her and she shall live. A diseased woman, in the crowd, is next brought in, in a parenthesis, who had such faith in him, as to say within herself, If I may but touch the hem of his garment I shall be whole. Next we come to the two blind men, v. 27, who followed him, crying and saying, Thou Son of *David*, have mercy on us. And as they addressed him as Son of *David*, Jesus was pleased to give them opportunity to profess their faith, and worship him as LORD : Believest thou that I am able to

to do this? They said unto him, Yea, LORD. Were I to indulge myself further in this agreeable company, I might seem tedious, having already looked over two chapters; but this may suffice for a specimen; that the first Disciples, together with the Apostles, worshipped JESUS as LORD; beholding his glory, the glory of the only begotten of the Father, full of grace and truth, they address him as the object of their worship; LORD increase our faith; LORD to whom shall we go but unto Thee? Thou hast the words of eternal life, and we believe, and are sure that thou art the CHRIST, the SON of the living GOD. Their testimony being most surely believed of themselves, it carried them to count all things but loss for the excellency of the knowledge of CHRIST JESUS their LORD. But I am told, that the addressing of JESUS CHRIST as LORD is not an evidence that they believed the divinity of his Person, or worshipped him, seeing there are Lords many, and the term Lord is often used for a superiour.

BUT I cannot think the instances that I have, or that might be mentioned, can be thus set aside; and I am happy to find it is the description and character of the the first Disciples, *Acts ix. 21*. Them that call on this name: And the 1st Epistle to the *Corinthians* is not only directed to the Church of GOD at *Corinth*; to that are sanctified in CHRIST JESUS, called Saints; but to them all that in every place call upon the name of JESUS CHRIST our LORD, both theirs and ours. It seems *Paul* thought it the character of the sanctified in CHRIST JESUS. And dying *Stephen* addresses JESUS as the object of his worship, in the same language with which JESUS addresses the Father. They stoned *Stephen*, calling upon, and saying, LORD JESUS receive my spirit.

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The word GOD is supplied by the Translators. So we have *Stephen* addressing JESUS CHRIST, as the object of his worship in his most serious and important dying hour, calling upon and saying, LORD JESUS receive my spirit. Here I thought to have closed what I intended, upon the evidence of the sincerity of the Apostles and first Disciples, in their belief of their Testimony; being so satisfied therewith, as without hesitation, to direct their worship to him, as the true GOD and eternal life: But as the thought has been objected to as above, (and bringing the Callers on that name to view is agreeable) I would a little further pursue the subject. In *Matt. xv. 22, 25*, we have a woman of *Canaan* crying unto him, saying, Have mercy on me, O LORD, thou Son of *David*! Then came she and worshipped him, saying, LORD, help me. She was a Caller on that name, a New-Testament Believer, as JESUS CHRIST himself testifies; O woman, great is thy faith! She appears to be divinely taught to understand the question the Pharisees could not answer, What think ye of CHRIST, whose son is he? They say unto him the son of *David*. How then doth *David* in spirit call him LORD, saying, The LORD said to my LORD, sit thou at my right hand until I make thine enemies thy footstool. If *David* then call him LORD, how is he his son? She looks to him in this united character, which can be seen in GOD manifest in the flesh.

In the 17th ch. we find another Believer, tho' a weak one, calling on that name, v. 14; a man kneeling down to him and saying, LORD have mercy on my son, for he is lunatick, and sore vexed. I call him a weak one, because *Mark* says, He addressed Jesus with, If thou canst do any thing, have mercy on us and help us. Jesus saith unto him, If thou

canst believe, all things are possible to him that believeth : And straitway the father of the child cried and said, with tears, LORD I believe, help thou my unbelief. I might take notice of the multitudes that came and were brought to CHRIST for healing, whose faith in and worshipping JESUS is not particularly mentioned, tho' it is clearly implied; for who would come themselves, or bring their diseased friends to be healed, if they did not believe him able to heal them ? And such as were healed by him, previous to their knowledge of him, and without their application to him, were thereby brought to know and own him, as the man born blind ; *John ix. 38.* He said, LORD I believe, and he worshipped him. I might take notice of the calling of the Apostles ; of *Peter's* Confession, that had CHRIST's approbation ; of *Nathaniel's* Conviction and Confession ; of *Thomas*, who, upon conviction, with full satisfaction said, My LORD and my GOD : But shall close with the crucified Thief ; LORD remember me when thou comest to thy Kingdom. Thus the Apostles' bearing witness, with their sincerity herein, has been briefly hinted at. The HOLY GHOST testifying of CHRIST in connexion therewith, is to be seen in the miracles wrought by the Apostles, in confirmation of their testimony, by which God bare witness with signs and wonders, and divers miracles, and gifts of the HOLY GHOST, according to his own will ; when it was the divine will that miracles should be wrought, in confirmation of the witness of the resurrection of the LORD JESUS, which the Apostles bare. Perhaps it would be too lengthy to recite the many miracles wrought by the Apostles, in confirmation of their doctrine, the healing the lame man has been already mentioned. I shall only recite the passage in *Acts*

v. 12. And by the hands of the Apostles were many signs and wonders wrought among the people ; insomuch as they brought the sick into the streets, and laid on beds and couches, that at the least, the shadow of *Peter's* passing by might overshadow some of them. Then came also a multitude out of the cities round about unto *Jerusalem*, bringing sick folks, and them that were vexed with unclean spirits ; and they were healed *every one*. With the miracles which *Philip* did, in confirmation of the preaching of CHRIST in *Samaria*, which are thus recorded ; Unclean spirits, crying with a loud voice, came out of many that were possessed ; and many taken with palsies, and that were lame, were healed. And that GOD wrought special miracles by the hands of *Paul*, so that from his body were brought handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

BUT here may arise an inquiry, in that we are told of the coming of antichrist, whose coming is after the working of satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, 2 *Thes.* ii. 9, 10. And of the beast, the spirit of devils, and the false prophet, *Rev.* xiii. 13, 14—xvi. 14—xix. 20 ; that wrought miracles, whereby men were deceived. How may the difference be known, between the miracles wrought by JESUS CHRIST and his Apostles, under the influence of the HOLY GHOST, in confirmation of the doctrine of CHRIST, and the signs, wonders and miracles of antichrist, the beast, false prophet and spirit of devils.

To which it may be replied, That there are *two things* ever observable in the miracles wrought by JESUS CHRIST and his Apostles.

1st. THEY were to testify of CHRIST.

Idly.

Idly. To relieve the afflicted.

Ist. To testify of **CHRIST**. Those wrought by **JESUS CHRIST** were to manifest his true character ; to prove his claim to be the **SON of GOD**, one with the Father. If ye believe not me, believe the works ; the works I do in my Father's name bare witness of me.

So also those wrought by the hands of the **Apostles** were to testify of him, agreeable to what **JESUS CHRIST** said unto them, He shall testify of me, and ye also shall bare witness because ye have been with me from the beginning. While they bare witness to the resurrection of the **LORD JESUS**, miracles wrought by the power of the **HOLY GHOST**, testified of the truth which they bare witness to. It was not the piety, power or holiness of the **Apostles** ; they declared themselves to be men of like passions with their hearers : But it was the dignity and glory of **CHRIST** that was hereby made manifest.

Idly. **THEY** were to relieve the afflicted, both in their bodies and minds. For instance, let us view the man sick of the palsy, believing **JESUS**, when he said, Son thy sins be forgiven thee, and his afflicted mind is relieved. He is of good cheer indeed, and that his faith might be confirmed as well as that others might know he had power on earth to forgive sins, he is bid to arise, take up his couch and go to his house. His body is relieved, and he is able to carry that on which he lay, out before them all.

THE like may be said of all the miracles wrought by **JESUS CHRIST** ; they were all miracles of mercy to the blind, deaf, dumb, maimed, possessed, &c. not the poorest, meanest, most destitute and miserable, ever cast out, that came to him, nor any case beyond

yond his power, whereby he was still manifesting himself mighty to save. These are left on record both as the ground of our faith in him, and as an encouragement for the most dejected and abject children of men, to look to him from all the ends of the earth and be saved, whatever be their distresses.

Thus were the miracles wrought by the Apostles miracles of relief to the afflicted, both in their bodies and minds. Let us view the instance of the lame man that never had walked, though above forty years old, to whom *Peter* said, Silver and gold have I none, but such as I have give I thee in the name of **JESUS CHRIST, of Nazareth**, rise up and walk. See him leaping and walking; and we see him relieved of his bodily infirmity; view him praising God; and we see his mind relieved. See the sequel; and we see it is by **JESUS of Nazareth**, who was crucified, whom God raised from the dead, and to confirm the witness the Apostles bare of him: But the deceivable miracles

Ist. TESTIFY of men.

IIdly. ESTABLISH falshood.

IIIIdly. LEAD men into slavish fear, darkness and perplexity.

Ist. THEY testify of men, *Acts* viii. 9. *Simon* used sorcery and bewitched the people, giving out that *himself* was some great one, to whom they gave heed. So antichrist, spoken of by the Apostle, 2 *Thes.* ii. whose coming is after the working of satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, is he who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as god, sitteth in the temple of God. shewing himself that he is god. This was undoubtedly manifest when

when the authority of the church was held more sacred than the written Word, and a measure of it is to be seen wherever the decrees, counsels, confessions and catechisms of men are preferred before the written Word, or where they appear to have more weight and influence : The ground of this is, they were wonderfully pious, learned and holy men, who were not likely to be deceived and we have been ready to say, if we were as good as they we should not fear, which is idolatry, putting the creature in the place of the Creator ; so worshipping and serving the creature more than the Creator, who is God blessed forever.

Idly. To establish falshood, to lead the mind from the fountain of living waters, to broken cisterns that can hold no water ; for while they testify of the piety and holiness of men, and lead to the above-mentioned idolatry, they testify of that which is not, of error and falshood : Because the Scripture testifies of man, That there is none righteous, no not one ; they are all gone out of the way ; all we like sheep have gone astray. When we look to men there is no cluster to eat, the good is perished out of the earth, and none upright among men ; the best of them is a briar, the most upright sharper than a thorn hedge : So it leads

Idly. To slavish fear, darkness and perplexity. The fear of man bringeth a snare ; the spirit of antichrist testifying of man, bring their persons into admiration, tends to subject men to them for their supposed piety and importance, and to look to them as their guides, and to look to themselves, in order to qualify them to look to Jesus, in manner and form as they shall direct them, which will soon bewilder and perplex them with the anxious inquiry, What lack I yet, to adorn myself suitably to go to Jesus, that I may obtain salvation by him ?

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THE sum of the answer to the above inquiry is; Every spirit that confesseth that JESUS is come in the flesh, is of GOD ; for if JESUS is come in the flesh, he hath, in our nature and in our stead, fulfilled all righteousness, obeyed the precept and suffered the penalty of the law, which is manifest, in his resurrection from the dead, when he rose for our justification ; The belief of this truth relieves the mind, and gives the answer of a good conscience towards GOD.

BUT every spirit that confesseth not that JESUS is come in the flesh, is not of GOD ; the spirit that leads us to look to men and to ourselves, to put forth a helping hand to interest us in the divine favour, and insists that the work of CHRIST is not itself alone all-sufficient to recommend us thereto, is the spirit of antichrist, 1 *John* iv. 3. It may be said, antichrist holds forth the evidences of the truth of the Gospel, as the Apostles foretold of the rise, reign, consumption and destruction of antichrist, who hath arisen and reigned even over the kings of the earth, whom the LORD has been consuming with the Spirit of his mouth, and will destroy by the brightness of his coming.

THE spirit of antichrist, whose coming is after the working of satan, with all power, signs, and lying wonders, as it testifies of men, and has raised them into places of profit, worldly honour and power over their fellow-creatures, has led men into bondage and slavery to those thus raised, and into darkness and perplexity, subjecting them to religious tyranny and persecution, so as to change the appearance of primitive christianity, and prejudice the minds of unbelievers, both *Jews* and *Gentiles*, against the Christian Religion.

THE Spirit of CHRIST which testifies of him bows down the loftiness and lays low the haughtiness of men, so that the LORD alone is exalted : And where
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the Spirit of the Lord is there is liberty, light, joy and gladness; and men are taught thereby to love their enemies, to do good to them that hate them, and pray for them that despitefully use and persecute them, to love one another as he hath loved them, and by love to serve one another: The consideration of which evidences and manifests the New-Testament Religion to be divine, and the Author of it to be the Alpha and Omega, the beginning and the ending, the first and the last; and so far as it prevails it cannot fail to recommend the religion that teaches and enforces it to the consciences of all men. By this shall all men know *ye are my Disciples, if ye love one another.*

S E C T I O N III.

The Jews an Evidence of the Truth before us.

I Might farther add, that the *Jews* may be brought in as another evidence to the Truth before us, as they are preserved in the providence of God, in their dispersions among the nations cleaving to *Moses*, who wrote of *JESUS CHRIST* as living witnesses of the truth of the record of the Old-Testament Scriptures, from which Scriptures the Apostles of the Lord and SAVIOUR proved the Truth of what they testified concerning *JESUS*, as being fulfilled in him. So likewise in the fulfilment of what *JESUS CHRIST* said concerning them, that should be consequent on their rejecting him and persecuting his Disciples.

1st. THEIR rejecting him; see the parable of the vineyard, *Matt. xxi. 38, 41. Mark xii. 7, 8, 9. Luke xx. 14, 15, 16.* He says in *Matt. xxiii. 37, 38,* and *Luke xiii. 34, 35.* O! *Jerusalem, Jerusalem!* Thou that killest the Prophets and stonest them that

are sent unto you ! How often would I have gathered you as a hen gathereth her chickens under her wings, but ye would not ! BEHOLD YOUR HOUSE IS LEFT UNTO YOU DESOLATE ! So also in *Matt.* xxiv. 12—*Mark* xxi. 5, 6, when his Disciples called him to view the stones and the building of the temple, he said, Verily I say unto you, there shall not be left one stone upon another that shall not be thrown down ; which had its literal accomplishment in the destruction of *Jerusalem* and the temple, and the very place where they stood ploughed as a field, according to the Prophet *Micah*, which was consequent on their rejecting him : And,

Illy. Persecuting his Disciples ; *Matt.* xxi. from 34. Wherefore behold I send you Prophets and wise men, and Scribes, and of them ye shall kill and crucify, and of them ye shall scourge in your synagogues, and persecute from city to city. Jesus told them this should come upon them, previous to the destruction of *Jerusalem* ; for when he was speaking of that event, he tells them, *Luke* xxi. 12, 16. But before all these they shall lay their hands on you and persecute, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name sake. And ye shall be betrayed both by parents and brethren, and kinsfolks and friends ; and of you shall they cause to be put to death. And as he foretold of the destruction of *Jerusalem* and the temple, and warned his Disciples of what they should meet with, or what should befall them : So he gave them a token, which they understood, when to make their escape from those dreadful calamities, *Matt.* xxiv. 15 and onward—*Mark* xiii. from v. 14—*Luke* xxi. 20, &c.

I suppose there is a fund of evidence to the truth before us, in what befell the Children of *Israel*, in all that came upon them, the blessing and the curse; and their being rooted out of their land, in anger and wrath, and great indignation, and cast into another land, as at this day, mentioned *Deut. xxix. 28—xxx. 1*; which will more fully appear when v. 6 shall have its accomplishment: And the LORD thy God shall circumcise thy heart and the heart of thy seed, to love the LORD thy God with all thine heart and with all thy soul, that thou mayst live; which is similar to the prophecy *Isa. lix. 20*; which is thus quoted by the Apostle, *Rom. xi. 26*: As it is written, There shall come out of *Zion* the Deliverer, and turn away ungodliness from *Jacob*. For this my covenant unto them, when I shall take away their sins. This is to take place, according to the Apostle, when the fulness of the *Gentiles* shall come in, and so all *Israel* shall be saved; for notwithstanding they are, as concerning the Gospel, enemies for the sake of the *Gentiles*, yet, as touching the election, they are beloved for their FATHER's sake, for the gifts and calling of God are without repentance. I apprehend JESUS CHRIST speaks of the same thing when he says, Ye shall not see me until ye say, *Blessed is he that cometh in the name of the LORD*. Thus the Prophet spake of JESUS, *Psalms cxviii. 26*. Thus the multitudes, *Matt. xxi. 9*, that went before and that followed after JESUS, riding to *Jerusalem*, cried Hosanna! *Blessed is he that cometh in the name of the LORD*! And thus shall the *Jews* do when their hearts are circumcised to love the LORD their God with all their hearts.

Thus have I hinted at many particulars, wherein the evidences of the truth of the good news of the Gospel

Gospel are contained, as knowing that where the character of **JESUS CHRIST** is understood, and the evidences of the truth testified of him are satisfactory to the mind, nothing can hinder rejoicing in him; for so sure as he is **GOD** manifest in the flesh, as his claim to Deity is just, as he rose again from the dead, so sure was his obedience in our nature perfect, and his one sacrifice did forever take away sin. The **FATHER** is well pleased for his righteousness sake, and we are made accepted in the beloved; for, says the Apostle, all things are of **GOD**, who hath reconciled us to himself by **JESUS CHRIST**; and least that should be looked upon as the privilege of the Apostles and first Christians only, he adds, **GOD** was in **CHRIST** reconciling the world unto himself, not imputing their trespasses unto them; for he hath made him sin for us who knew no sin, that we might be made the righteousness of **GOD** in him. Hence arises the answer of a good conscience towards **GOD**, by the resurrection of **JESUS CHRIST**, which the Apostle calls the baptism that now saves us; so that the person whose mind was just now perplexed with a sense of guilt, full of anxiety and distress, turning every way with disappointment to broken cisterns that can hold no water, upon understanding the import of the resurrection of **JESUS CHRIST**, finds that which quiets his mind and answers all objections, agreeable to the Apostle, *Rom. viii.* It is **GOD** that justifieth, who is he that condemneth? It is **CHRIST** that died; yea, rather that is risen again from the dead. We read of being begotten again to a lively hope by the resurrection of **JESUS CHRIST** from the dead, *1 Pet. i. 4.*

CHAPTER V.

The good contained in the TRUTH thus evidenced, and our Obligation to keep it always in Remembrance.

THIS leads to the consideration of the good contained in the glad tidings of the Gospel, which respects both the life that now is and that which is to come, being furnished with the answer of a good conscience towards God, by the resurrection of JESUS CHRIST, under a sense of our own guilt, inability and folly, and the various causes of shame, fear and terror that arise from a view of ourselves, to have assurance from the Scriptures that CHRIST was delivered for our offences, and rose again for our justification, *Rom. iv. 25*. That CHRIST died for our sins according to the Scriptures, and that he was buried and rose again the third day, according to the Scriptures, *1 Cor. xv. 3, 4*, shews our peace is made with God by him who is our peace, and hath made peace by the blood of his cross. The work is finished in his death, and witnessed in his resurrection; the hope we are begotten to is a lively hope, a hope that maketh not ashamed; of which the Apostle speaks *Rom. v. 5*. For when he speaks of Jesus being delivered for our offences, and being raised again for our justification, *ch. iv. 25*, he adds, *ch. v. 1*. Therefore being justified; upon believing this truth, we have peace with God, through our LORD JESUS CHRIST, by whom we have access by faith into this grace wherein we now stand, and rejoice in the hope of the glory of God. This made them glory in tribulation, which wrought patience, experience and hope; and this hope maketh not ashamed, because the
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love of GOD is shed abroad in our hearts by the HOLY GHOST, which is given to us. How was the love of GOD shed abroad in their hearts, but in their being satisfied and assured of the truth of the manifestation of it in the death and resurrection of JESUS CHRIST, as the Apostle adds in the next verse ; For when we were without strength CHRIST died for the ungodly, who was delivered for our offences, and rose again for our justification : Therefore the hope that comes thereby is a lively hope, springing from the truth, from the perfect work of CHRIST ; not the hope of the hypocrite ; for what is that, *though he hath gained* ; though he hath gained a good opinion of himself, as being distinguished from some of his fellow-creatures in point of acceptance with GOD, on account of something wrought in or done by him ; will it do to mention before GOD when trouble comes ? Will he hear his cry on that account ? Will he hear him in his own name ? Or though he hath gained the good opinion of others, what is it when GOD takes away his soul ? Hopes from this quarter is as a spider's web, as the giving up the ghost : While the hope that comes by the resurrection of CHRIST maketh not ashamed, is a lively hope. This is the Gospel which the Apostle preached, by which, says he, ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. How believed in vain ? If CHRIST be not raised your faith is vain, and you are yet in your sins : But, says he, Now is CHRIST risen and become the first fruits of them that slept. Hence it follows, their faith is not vain, they believed a truth ; therefore did not believe in vain,

vain, therefore they are not in their sins, they are saved by the Gospel, the hope is a lively hope.

BEGOTTEN to a lively hope; to an inheritance undefiled and that fadeth not away, reserved in the Heavens.

To an inheritance; to as many as received him, or believed the truth concerning him, or received his testimony, to them gave he power to become the sons of God; and if children, then heirs, heirs of God, joint heirs with CHRIST, who inherits all things, and could say, All that the FATHER hath is mine; all mine are thine, and thine are mine; who has prayed for his Disciples that they may be with him to behold his glory, and hath said unto them, Because I live, ye shall live also. This his inheritance is incorruptible and will never fade away, because it is his in perfect righteousness, and altogether undefiled, and it is beyond the reach of moth, rust or thieves, being reserved in the Heavens.

THESE hints lead to a contemplation of that good which is contained in the Gospel, which hath height and depth, length and breadth, that passeth knowledge, both as it respects the present life, and leads to an understanding of the wise man's question and answer, in *Ecclesi. vi. 12—vii. 1*. Who knoweth what good for man in life, or what is man's chief good all the days of his vain life, which he spendeth as a shadow? The answer is, A name better than precious ointment, the name above every name, the knowledge of which shews the day of a man's death better than the day of his birth; this is man's chief

chief good in life. He that findeth me findeth life, and shall obtain favour of the LORD : Whoso hearkeneth unto me shall dwell safely, and be quiet from fear of evil, as knowing that all things shall work together for good to them that love God, to them that are called according to his purpose. And with respect to the life to come, if the Apostle saith, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him, well may I leave it in the admiring language of the Psalmist, O how great is thy goodness which thou hast laid up for them that fear thee ! Thou hast wrought for them that trust in thee before the sons of men.

MAY I never forget this truth, that is thus evidenced, and contains in it man's chief good in this life and the life to come. When the Apostle would have *Timothy* be strong in the grace that is in CHRIST JESUS, and endure hardness as a good soldier of JESUS CHRIST, he tells him to remember that JESUS CHRIST, of the seed of *David* was raised from the dead, as that which was allsufficient to animate him hereunto ; and when he gives the *Corinthians* a brief account of the Gospel that he and his Fellow-Apostles preached, how that CHRIST died for our sins, and was buried and rose again the third day, according to the Scriptures, and that he was seen of his chosen witnesses, many of which were then alive, though some had fallen asleep, he says, Of this Gospel, by which ye are saved, if ye keep in memory what I preached unto you. How is he to be understood ? Doth the Gospel save on con-
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dition of keeping in memory, so that if they forgot it they were lost ?

I CONCEIVE the meaning of the Apostle to be as if he had said, What I have preached is a precious truth, in which is all our Salvation. Now then if those that believe this truth keep it in memory, it will save them from innumerable evils they will otherways be exposed to : For in this truth there is a source of obligation and consolation which ought always to be kept in memory.

FIRST. For obligation.

THE remembrance that JESUS CHRIST died for our sins, and rose again for our justification, will always demonstrate to the mind that we are not our own, but bought with a price, and obliged to glorify him in our spirits and bodies which are his : So that when temptation besets us, to induce us to act, according to our own lusts in opposition to his will concerning us ; to act according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. The remembrance of this truth, is like taking the shield of faith, which quenches the fiery darts of the devil. Under this head of obligation may be said, (1st.) We are hereby put in mind of the Apostle's exhortation, Be ye reconciled to God ; which he inforceth from the certainty of this truth : For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Seeing God was in CHRIST reconciling the world to himself, where is enmity ? It must be in us ; therefore be ye reconciled unto God ; to his way
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of reconciling us to himself, to which we are by nature enemies, our pride of heart would not be thus beholden; but it is the way infinitely wise, in which mercy and truth meet together, righteousness and peace embrace each other, in which our salvation is secured, our haughtiness humbled and the LORD alone is exalted. Be ye reconciled to GOD, to all his dispensations towards us, which all come from him who is love, with a design of love to us: Be ye reconciled to be at his dispose through life, and resigned to him in death; to look on ourselves, our children, our estates, our time and talents, as all belonging to him, to be improved to his glory while he intrusts us with them; to be resigned when he calls for them, with thankfulness that we have so long enjoyed them. Blessed JESUS, thou hast taught us to pray, Thy will be done! (2dly.) The remembrance of this truth obliges us to be reconciled one to another, and live in love and peace one with another. For a person to have all his hopes solely founded on the free forgiveness of ten thousand talents, and have his brother by the throat for a few pence, how inconsistent and ungrateful must it appear! To see an injury, perhaps only a supposed one, not real, or an accidental one, not designed; or if it be real and designed, to see it hoarded up in the mind; to nourish up alienation, anger, revenge, &c. how contrary is it to the spirit of the Gospel! To the example of JESUS CHRIST, who prayed for his enemies, and hath directed his Disciples, But love ye your enemies; as also to the direction of the Apostle, Dearly beloved, avenge not yourselves, but rather give place

To wrath ; for it is written, Vengeance is mine, I will repay, saith the LORD. Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink ; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

SECONDLY. This Truth is always to be kept in remembrance as a source of consolation : He is the living spring of everlasting consolation. It is GOD that justifieth, who is he that condemneth ? It is CHRIST that died, yea rather that is risen again from the dead, who is even at the right hand of GOD, who also maketh intercession for us. Who shall separate us from the love of GOD in CHRIST JESUS ? JESUS CHRIST is justified in the Spirit, declared to be the SON of GOD with power, according to the Spirit of holiness, by the resurrection from the dead. Is the Head risen ? Is the Head justified ? Who shall separate the members from a participation therein ? Shall the tribulation, or distress, or famine, or nakedness, or persecutive or peril, or sword they may be exposed to ? Nay, in all these things they are more than conquerors through him that loved them. Let this truth be forgotten in tribulation and distress, they lay hard on, look dark and gloomy ; which we are saved from by keeping the Truth in memory.

To illustrate my meaning by a similitude : If I have a family full of wants, and several creditors that ought to be paid, at the same time urging upon me ; if I have a sum of money that is sufficient for all need, but have laid it away and forgot it, these

these wants and creditors sink my spirits and perplex my mind : If I remember this sum, my mind is relieved, I am saved from this perplexity, I have enough to answer all exigencies and demands, and ward off the danger my creditors were ready to threaten me with.

THE importance of keeping this in memory is further manifested in the care the Apostle *Peter* shews for the Disciples to this end, 2 ep. ch. i. v. 12, 13, 15. Wherefore I will not be negligent to put you always in remembrance of these things ; yea, I think it meet as long as I am in this tabernacle, to stir you up, by putting you in remembrance. Moreover, I will endeavour that you may be able, after my decease, to have these things always in remembrance ; *for they are certain truths.* We have not followed cunningly devised fables, when we made known unto you the power and coming of JESUS CHRIST, but were eyewitnesses of his Majesty. And as the Apostles are thus careful to keep this in the memory of the Disciples, to look which way we will, every thing seems designed to bring JESUS to remembrance. If we sit at home at our own table, the bread, the meat, the wine brings to view the true bread, the meat that endures to eternal life ; the wine of consolation. If we walk abroad, the apple-tree invites us to delight and sit down under *his* shadow and taste *his* fruits ; the vine invites us to contemplate our union with, and nourishment from, and fruitfulness in the true vine. If the wind pierce us, and the tempest rise, he is a Hiding-Place from the wind, and a covert from the tempest. If we reflect on poverty or riches, where shall

shall we see them but in him who was rich, and for our sakes became poor, that we through his poverty might be rich ? If upon life or death we do not think to purpose, until it carry our minds to him that liveth and was dead, and is alive forever ; who is our life, the life of our life, and our hope in death. We can scarce turn our minds any where, but something is calculated to bring him to remembrance.

C H A P T E R VI.

The LORD's-SUPPER instituted in Remembrance of HIM who is our PEACE.

WHEN the exhortations of the Apostles, and the excitations from other things to bring this Truth to remembrance have been brought to view, it would be a criminal neglect to pass over the token that JESUS CHRIST left with his Disciples, to bring himself and his love to their remembrance, in which his love to, and his care for them was manifest the night in which he was betrayed. The Apostle to the *Corinthians* shews this to be the design of it, when he says, He received of the LORD what he delivered to them, that the LORD JESUS the same night in which he was betrayed, took bread, and when he had given thanks he brake, and said, This is my body which is broken for you, this do in remembrance of me. After the same manner the cup, when he had supped, saying, This cup is the New-Testament in my blood, this do as oft as ye drink *in remembrance of me.* How often

often is not here mentioned, but it appears to have been the practice among the first Disciples on the first day of the week, and a principal design of their coming together, *Acts* xx. 7. When *Paul* came to *Troas*, he tarried seven days, likely for an opportunity to see the Disciples together on the first day of the week, when they came together to break bread, in remembrance of *CHRIST*, and thereby to shew forth his death. By this action to testify to all the beholders their faith and hope in, and allegiance to a crucified SAVIOUR. It is said of the first Disciples, they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread. The Apostle says, *1 Cor.* x. 16. The bread which we break, is it not the communion of the body of *CHRIST*? Which inclines me to think, that wherever the breaking of bread is spoken of among the first Disciples, after the *LORD* instituted this Ordinance, it has particular respect hereunto. The two Disciples going to *Emmaus* did not know him, 'til he took bread, and blessed, and brake, and gave to them. And when they had returned to *Jerusalem*, and found the eleven gathered together, and they that were with them, and told them what things were done in the way, they particularly mention how he was known of them in breaking of bread. I apprehend the passage in *Acts* ii. 46, has respect to both the *LORD*'s Supper and their common meals; And they continued daily in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God. The temple being the house of prayer for all people, I suppose

pose they had free access to it ; but the breaking of bread or celebration of the LORD'S-Supper might not be admitted there, so they brake bread from house to house.

AND did eat their meat with gladness and singleness of heart.—Having attended the breaking of bread in remembrance of CHRIST, their joy in him, and in their salvation by him thus brought to remembrance, caused them to eat their common meals with gladness and singleness of heart, praising God. The knowledge of CHRIST and his salvation is the foundation of joy and gladness, praise and thanksgiving in the enjoyments of life and of singleness of heart ; for where JESUS CHRIST is not known as our LORD and SAVIOUR we are looking to creatures, to broken cisterns, to idols ; but the knowledge and remembrance of him will cause us to say, Truly in vain is salvation hoped for from the hills, or the multitude of mountains : Truly in the LORD our God is the salvation of his people. This view of singleness of heart is strengthened by the consideration of 1 Cor. x. 14, 15, 16, where the Apostle calls us off from idolatry, saying, I speak as to wise men, judge ye what I say, the cup of blessing which we bless, is it not the communion of the blood of CHRIST ? The bread which we break is it not the communion of the body of CHRIST ? The partaking in them calls us to singleness of heart, to flee from idolatry ; for, says the Apostle, v. 21, Ye cannot drink of the cup of the LORD and the cup of devils : Ye cannot be partakers of the LORD'S-Table and the table of devils.

IT may be suitable to inquire, to whom the Apostle directs his discourse upon this subject? And how long the observation of the LORD's-Supper is to continue? It is no doubt to the church of *Corinth*; they were called to do this in remembrance of JESUS CHRIST: But was it they only? Chap. i. ver. 2, informs us that it was to them, with all that in every place call on the name of JESUS CHRIST our LORD; both theirs and ours. It is therefore expressly directed to all that call on that name, in every place, and I suppose in every age, as to the church at *Corinth*; every one that worship GOD in CHRIST, which is to worship him in spirit and truth; every one whose mind is so satisfied of the truth he testified, when he said I and FATHER are one, as to worship him as the true GOD and eternal life, as the first Disciples did, as has been shewn, may and ought to look on those directions of the Apostles, as expressly directed to them: Therefore, as long as there is a seed to serve him which shall be counted to the LORD for a generation, I think it must be becoming the Gospel for them thus to shew forth the LORD's death, or come and declare his righteousness which he hath done.

WE may now consider how long the observation of it is to continue. The Apostle says, As often as ye eat this bread and drink this cup, ye do shew the LORD's death 'til he come. JESUS had then come in the flesh; he had come by his Spirit. Then it follows, that the coming the Apostle here meant was that coming he himself spake of, when he said, *John* xiv. 2, 3, I go to prepare a place for you; I will come again and receive you

you to myself, that where I am ye may be also ; when, as the Apostle expresses it, he shall come a second time without sin unto salvation.

It seems necessary to consider what we may understand by the LORD's body. The not discerning of which in this ordinance, is what the Apostle calls eating and drinking unworthily, and eating and drinking judgment to ourselves, or self-condemnation. Now we are exceeding apt in inquiring into the meaning of any thing to wish to know the sentiments of our favorite Author or Friend, and to be led by tradition from them ; We are as much in danger of tradition from respectable characters of one denomination as of another, and therefore it is necessary to search from the Scriptures of Truth ; and here I find, from some careful attention to them, the body of CHRIST that is to be discerned, spoken of in three respects.

FIRST. JESUS CHRIST saith of the bread, when he brake it, This is my body which is given for you, this do in remembrance of me ; likewise the cup after supper. When he thus speaks, I think it is most plainly to be understood of the bread as a significant figure of himself ; the bread of life ; the bread of GOD which came down from Heaven, and giveth life unto the world, which bread in this Ordinance, is to be received in remembrance of him.

AND I think the most plain meaning of the following words, i. e. This cup is the New-Testament in my blood, which is shed for you, appears to be that the cup or wine after supper is a memorial of the blood of CHRIST that sealed the
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New-Testament and put it in force, whereby the inheritance is secure : And for this cause he is the Mediator of the New-Testament, that by means of death for the redemption of the transgressions under the first Testament, they which are called might receive the promise of eternal inheritance.

I KNOW some take the bread to be a figure of the body of CHRIST after this manner, that as the numerous grains of wheat in their natural state are various in their size, some large and full, others thin and small, yet being ground together, all distinction is lost in the one bread which they compose ; so the various members of CHRIST, who in their state of alienation from him might appear to glory one over another, as a better character than a worthless neighbour, or to murmur and repine that they could not attain a character as recommending to the divine favour, as their religious neighbour had when brought together to the knowledge of CHRIST, or into one bread : All these distinctions are destroyed, the destitute find enough in him for their justification, and the rich are brought so low as to need mere mercy on a level with his despised neighbour. I fully agree that the Gospel thus levels the mountains and exalts the vallies ; that it humbles the haughtiness and lays low the loftiness of man, that the LORD alone may be exalted : According as it is written, He that glorieth let him glory in the LORD ; yet it doth not appear that JESUS CHRIST had such a representation of his body and blood primarily in view, because he says, *This is my body which is given for you ; this cup is the New-Testament in my blood, which is shed for you ; this do in remembrance of me.*

THE above view of all distinction being lost seems to be expressed in ch. xii. v. 13 ; for by one spirit

are we all baptized into one body, whether *Jews* or *Gentiles*, whether bond or free.—*Jew* and *Gentile* by one Spirit baptized into one body levels the pride of the *Jew*, and brings him in upon mere *Gentile* mercy, as saith the Apostle, that through your mercy they may obtain mercy, and the Apostle speaks of the Disciples as being many, and one bread and one body, for ye are all partakers of that one bread ;—which brings us

SECONDLY. To consider those of the body of CHRIST, which call on the name of JESUS CHRIST our LORD, who appear to be the members of his body ; of whom the Apostle says, We are members of his body, of his flesh and of his bones, and of whom he speaks, 1 *Cor.* x. 17. For we being many are one bread and one body ; for we are all partakers of that one bread : And ch. xii. v. 12. For as the body is one and hath many members, and all the members of that one body being many are one body, so also is CHRIST ; for by one Spirit are we all baptized into one body, whether *Jews* or *Gentiles*, whether bond or free. That which evidences this is being taught to call JESUS LORD by the HOLY GHOST, or the baptism that saves us, not the putting away the filth of the flesh, but the answer of a good conscience towards God by the resurrection of JESUS CHRIST. The Apostle adds, And have been all made to drink into one Spirit. These passages evidently speak of those as the body of CHRIST that appear in that character ; being baptized by one Spirit into one body, and being made to drink into one Spirit certainly denotes the knowledge of JESUS CHRIST, as the only ground of hope, joy and consolation ; of these he says, ver. 27. Now ye are the body of CHRIST and members in particular.

Thirdly.

Thirdly. We find in the midst of the Apostle's Discourse about this Ordinance, as he particularly treats of it from the 14th v. of the 10th to the end of the 11th ch. although it be expressly mentioned in but a few verses, I suppose if the whole intermediate Discourse were rightly understood it would appear connected with this. In the midst of this Discourse ch. xi. 2, 3, he says, I praise you, Brethren, that ye remember me in all things, and keep the Ordinances as I delivered them unto you ; but I would have you to know that the Head of every man is CHRIST : If CHRIST is the Head where are the members ? If he is the Head of every man, every man makes up the members of his body, which is the third-mentioned sense of the body of CHRIST to be discerned in this Ordinance : He being the Head collects the whole body into union with himself ; and because the children were partakers of flesh and blood he also himself took part of the same. He is the Kinsman to whom the right of redemption belongs ; so he was made under the law, to redeem them that were under the law. He gave himself a ransom for all, tasted death for every man ; when he was lift up he drew all men unto him and died for all, the propitiation for the whole world. Thus is accomplished the promise to *Abraham*, In thy seed shall all the nations of the earth be blessed. Their being blessed in him denotes union ; they are not said to be blessed because of him, or for his sake, but in him as united to him, as the members to the Head ; so that his death was theirs : For if one died for all, then all died ; and he not only died for our sins, but rose again for our justification. In this view the body of CHRIST is as extensive as the human nature of which he is the Head ; but as
we

we see not yet all things put under him, and those who he has redeemed and for whom he died do not appear in character as the members of his body, but are led about after their own lusts, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; yet they belong to him, not to the usurper, and he will in his time and way assert his right, and bring them to subject themselves to him as their Owner and LORD; but while they know him not and are alienated from him, they cannot eat the LORD's-Supper: Which is an exhortation to all them that call on the name of JESUS CHRIST, our LORD, who appear to be the members of his body; of whom we have spoken under the 2d head. Thus have I attended to three things from the Scriptures to assist in the understanding of what is meant by the LORD's body, and thus come to the inquiry, what is meant by discerning the LORD's body, which is necessary in order to prevent self-condemnation in the partaking of it. Now the LORD's body is to be discerned in each of these; in the bread broken in the visible members of his body, and in the whole body of the human nature.

IN the bread broken is held forth the true bread from Heaven, the bread of GOD, he which cometh down from Heaven and giveth life to the world, the bread which cometh down from Heaven, that a man may eat thereof and not die. I am (saith JESUS) the living bread which came down from Heaven; if any man eat of this bread he shall live forever; and the bread which I shall give is my flesh, which I shall give for the life of the world.

IN the visible members of his body, when any number of those that call on the name of JESUS
CHRIST

CHRIST our LORD meet together in one place, as his worshippers, attending the breaking of bread agreeable to his institution, and because he instituted it. There we see a visible representation of the whole redeemed Church, which is his body, giving glory to him in concert with those who join with the Angels, and every creature in giving glory to him, *Rev. v. from ver. 9th to 14th.*

AND when the various members so met together have a satisfaction of mind respecting those with whom they communicate, as having their minds led to the character and finished work of CHRIST, as their exclusive ground of hope, and conducting in life as those that are sensible they are not their own, but belong to their LORD REDEEMER, and are obliged to glorify him in their spirits and bodies which are his, they discern a representation of the LORD's body, and break bread in remembrance of CHRIST, in fervent charity among themselves.

THE LORD's body is also to be discerned in the whole body of human nature. Can we hear the Apostle say, I would have you know that the Head of every man is CHRIST, that he is the propitiation for the whole world, that he tasted death for every man. Can we hear JESUS say repeatedly, *John vi.*

13, 51. For the bread of God is he that came down from Heaven and giveth life unto the world, and the bread that I shall give is my flesh, that I shall give for the life of the world, and not discern the whole as the body of CHRIST, to be brought in his time to know and own him, and yield unto him? Discerning the LORD's body in this view, we are led to see we are to call no man common or unclean; that every one is the object of our love and care, as one for whom CHRIST died, however their present appearance

appearance may be. Here is the ground of loving our neighbour as ourselves, of loving our enemies, doing good to them that hate us, and praying for them that despitefully use us, that we may be children of our *Father*. How is that? Are we not children of our *Father*? Yes; but we do not appear in character as his children if we don't love our enemies, do good to them that hate us, and pray for them that despitefully use us; our *Father* does so; he loved us and them while enemies, and we only appear in character as his children when we imitate him.

If we attend to this Ordinance and do not discern the *Lord's* body, we must eat and drink judgment to ourselves, we must stand self-condemned: For instance, if we do not discern the *Lord's* body in the first-mentioned sense, do not understand the bread as a representation of his body *given for you, broken for you*, as it is expressed; instead of doing this in remembrance of him and his love with satisfaction and joy, we shall even there be seeking after something to recommend us to the divine favour; going about to establish our own righteousness, which will leave us to the anxious inquiry, What lack I yet? For all our righteousness is as filthy rags, and do all fade as a leaf, and our iniquities as the wind will take us away, and ever disappoint and leave us to self-condemnation.

If we discern not the *Lord's* body in the 2d mentioned sense, in the visible members of his body; if we partake with such as give evidence in their conversation and conduct that they are not satisfied with the perfect work of *Christ* as their only all-sufficient ground of hope, do not appear to live in subjection to his authority as their *Lord*, it will hinder the circulation of charity, and we must be self-

self-condemned, as not attending to the rule *Jesus Christ* has given, in *Matt. xviii.* If thy brother trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee thou hast gained thy brother; but if he will not hear, take with thee one or two more, that in the mouth of two or three witnesses every word may be established: And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church let him be to thee as an Heathen man and a Publican.

AGREEABLE to *1 Cor. v.* where the Apostle was writing of one among them that was guilty of fornication, even such as the *Gentiles* would abhor, and blames them that such a one was not taken away from among them: And they are directed in the name of our *Lord Jesus*, when gathered together, to deliver such a one to satan, for the destruction of the flesh, that the spirit may be saved in the day of the *Lord Jesus*. How may we understand the Apostle here? To deliver to satan, in order to the right understanding the mind of the *Holy Ghost* and the Apostle. Here we may remember that the *Corinthians*, *Ephesians*, and all other Christian Churches were gathered from among such, who, before they believed the Gospel, walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. When the Apostle enumerates to the *Corinthians* the characters of fornicators, idolators, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, railers, extortioners, which shall not inherit the kingdom of God, he says, Such were some of you; but ye are washed, sanctified, justified in the name of our *Lord Jesus Christ*, and by the Spirit of our God.

Now

Now they being gathered by the Gospel from such characters, and brought to a professed subjection to the Gospel of *Christ*, appeared to be delivered from the power of darkness, and translated into the kingdom of *Christ*, but returning as the dog to his vomit again, to the courses in which they had formerly lived, and refusing to be reclaimed by the means *Jesus Christ* has prescribed to be used with them, they must be put out of the Church ; which the Apostle here expresses by delivering to satan, and I suppose means the same thing with, Let him be to thee as a Heathen man and a Publican : But as the phrase delivering to satan may sound as if it implied a curse something unsuitable to the spirit of the Gospel, and unbecoming the Disciples of the *Saviour*, it is added for the destruction of the flesh, that the spirit might be saved in the day of the *Lord Jesus*. This is perfectly agreeable to the love one to another, enjoined on the Disciples of *Christ* ; it is a design of love for the destruction of the flesh. They were puffed up, ver. 2 ; the pride of knowledge about the Gospel salvation that doth not subject to the authority of *Christ*, is the proud flesh that must be taken away ; and to neglect the prescription for this must be attended with self-condemnation, as slighting the great *Physician* who directs it, and hating our brother in our heart, and suffering sin upon him. Where this is attended according to the rule of the word, it will always have a salutary effect for the destruction of the flesh, that the spirit may be saved in the day of the *Lord Jesus* : That is the design of the Institution, and it shall prosper whereunto the *Institutor* sends it, *Isaiah* lv. 10, 11. Thus it was in this case, as we may see by comparing the direction in ch. v. of the 1st epist. with 2 *Cor.*

ii. 5, 6, 7, 8, and chap. vii. ver. 8, 9, 10 and 11.

THE Apostle excites hereto, saying, Know ye not that a little leaven leaveneth the whole lump; if this diseased member be not cut off, the body is in danger; purge out therefore the old leaven that ye may be a new lump, as ye are unleavened; for even *Christ* our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

AND in his further explanation of himself he says, verse 11. But now I have written to you, if any man that is called a Brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such are one not to eat. I suppose he means not to eat with such at the *Lord's-Supper*, the feast spoken of, verse 8, which was to be observed because *Christ* our Passover is sacrificed for us, observed as a memorial of his marvelous work, which he has made to be remembered, a memorial of that feast which is made in *Christ Jesus* unto all people, *Isaiah* xxv. 6, and on. (If it be objected this was a direction to the *Corinthian* Church in the Apostle's day, not binding in our day, it need only be again observed, that the Epistle is as expressly directed to all that in every place call on the name of our *Lord Jesus Christ*, as to the Church at *Corinth*.) The feast spoken of in the 8th verse, and the feast spoken of by *Peter*, 2 epistle ii. 13, when compared with each other appear to denote the same thing, the character of the persons that *Peter* speaks of, verse 10, is similar to the character of the person among the

Corinthians, in the forementioned 1 *Cor.* v. 1. It is reported that there is fornication among you, and such as is not to be named among the *Gentiles*, 2 *Peter* ii, 10. Chiefly such as walk after the lusts of uncleanness and despise government, the government of *Christ Jesus* our *Lord*. Those, saith *Peter*, are spots and blemishes, sporting themselves with their own deceivings; while they feast with you; they appeared to be those that had been in the right way, and had escaped the pollutions of the world, through the knowledge of the *Lord* and *Saviour* ver. 15, 20; but whatever knowledge they had about the Gospel, while they despised the government of *Christ* and walked after the flesh, in the lusts of uncleanness, in joining with the Disciples in this feast, instead of discerning the *Lord's* body, they only sported themselves with their own deceivings, and were spots and blemishes, which ought to be cleaned away by the discipline of *Christ's* house.

I know some suppose the Apostle *Peter* here speaks of a Feast of Charity distinct from the *Lord's*-Supper, which they suppose was held by the first Christians; but I do not see any scripture-authority for such a view of the passage, nor any mention made of the Feast of Charity * in the New-Testament, except in the 12th ver. of *Jude*, and as in my present inquiries I regard no other authority, or know no other rule than the Scriptures, I think as it is the duty of the Disciples of *Jesus Christ*, to attend the

* The Feast made mention of, *Luke* xiv. 12, 13, 14, seems to have the nearest claim to that name; but that was not an Exhortation to a Christian Church, but a direction to an individual that was capable of making a feast, and ought to be soberly considered by every one in that capacity, as they would manifest their regard to his word.

the Feast that is to be kept by them, since *Christ* our Passover is sacrificed for us, i. e. to celebrate the *Lord's-Supper*, in commemoration of the riches of divine love therein made manifest, with good will to all men, and in fervent charity among themselves; it appears to me more analogous to the other Scriptures. To suppose *Jude* calls it the Feast of Charity on that account. Whatever the Ancients, that wrote in the first ages of Christianity, have said about a Feast of Charity among the first Disciples, distinct from the *Lord's-Supper*, I know not; but let it be what it may, to establish any such custom on their authority is to follow the traditions of men. I know of no such direction in the Word, but the Disciples are left at this liberty, If any man hunger, let him eat at home, 1 *Cor.* xi. 34; or if any bid you abroad and you are disposed to go, there is liberty, in 1 *Cor.* x. 27. It cannot be amiss when Brethren of the same Church meet on the first day of the week, who live at a distance, to dine or sup together, as many of them as can with convenience; but to injoin it as an incumbent duty, binding upon Christians, is to take away their liberty they have in *Christ*, and bring them under another authority, which ought not to be submitted to by them that call *Jesus Lord*.

To proceed to consider the third-mentioned view of discerning the *Lord's* body. The Apostle says, I would have you know that the Head of every man is *Christ*, then every man makes a part of the body of *Christ*, and if the body of *Christ* is not discerned in the participation of the *Lord's-Supper*, in this view we must eat and drink judgment to ourselves, or attend to it with self-condemnation, as not under-

understanding ; not admitting the love *Jesus Christ* manifests in giving himself for the life of the world, being a propitiation for the whole world, reconciling the world to himself, tasting death for every man. If we do not admit this truth, how is it possible for us to perform the duties he requires of us ? When he manifested his love to us while enemies, and gives us a token to keep it in remembrance, he enjoins upon us to love our enemies, to do good to them that hate us, and pray for them that spitefully use us.

If we believe *God* hates them, can we love them ? He is love, the fountain of love ; all our love must be derived from him : Can it rise higher in the streams than it is in the fountain ? Can we pray in faith for our enemies, unless they belong to *Christ*, and are the purchase of his blood ? Can we suppose he would direct all his Disciples in all ages to pray in this manner, if he had not laid a foundation for the answer of their prayers ? Can we pray in faith for all men, unless we believe that *God* will have all men to be saved, unless we believe that the one *Mediator* of *God* and man, the *Man Christ Jesus* gave himself a ransom for all. If he gave himself a ransom for all, then were all included in him, and drawn to him when he was lifted up and tasted death for every man.

Thus I have endeavoured to collect the idea from the Scripture, of the body of *Christ* that is to be discerned in the *Lord's-Supper*. To take a little further notice of discerning the *Lord's* body in the visible members of it :—It hath been said, when any number of those that call on the name of *Jesus Christ*

our

our *Lord*, meet together in one place as his worshippers, attending the breaking of bread, agreeable to his Institution, and because he instituted it, there we see a visible representation of the whole redeemed Church, which is his body, giving glory unto him, as *Rev. v. 9*. There are those that hold, that in order to discern the *Lord's* body, there must be a plurality of Elders present at the administration, because the Apostle ordained Elders in every Church, and because they suppose there was a plurality of Elders present at the administration of the Ordinance, in all the accounts we have of the celebration of the *Lord's*-Supper in the New-Testament, after the ascension of *Jesus Christ*. So that if but one Elder only be present they do not break bread, lest they should do it without discerning the *Lord's* body.

THOUGH the Apostles ordained Elders in every Church, and I suppose it to be imitated by every Christian Church, where persons are to be found agreeing with the description the Apostle gives of Bishops or Elders, yet 'till this is the case there are things that are wanting to be set in order. And as this is not necessary to the being of a Church, because the Elders were ordained in the Churches, and therefore they were Churches previous to the ordination of Elders in them ; neither is it necessary in order to discern the *Lord's* body, for the Church is his body, and if a collection of Disciples uniting in calling *Jesus Lord* be a Church, they represent his body. Have we not as undeniable a representation of this matter in *Matt. xviii. 20*, as in any Church in the most exact order on earth ? If so, why may they not break bread together in remembrance of him,
discerning

discerning a representation of the *Lord's* body ? This appears to be the design of the first Disciples coming together on the first day of the week, in *Acts* xx. 7. And this is the professed design of the professed Christian Church, of which we now speak, when there is opportunity for it, by the presence of a plurality of Elders ; but if one of them be detained by any accident the design is frustrated : Why ? Is not *Jesus Christ* present ? He says, Where two or three are gathered together in my Name, there am I in the midst of them. Is he not all in all ? The first Disciples were compleat in him. Is there not danger of slighting him and preferring the presence of a poor sinful mortal, and raising him to a degree of importance there is no warrant for in the word ? Whose name do the Disciples gather together in on the first day of the week to break bread ? Is it in his Name, or in the name of the Elders ? If it be in his Name, he is there in the midst of them, they cannot be disappointed : If it be in the name of the Elders, alas ! no wonder they are frequently disappointed.

I WISH to express myself with becoming regard to the Elders of a Christian Church, as those who are worthy of double honour, yet I think the exhortation of the Apostle to the *Colossians*, chap. iv. 17, may warrant me to inquire if this doth not tend to raise them to a degree of importance not warranted by the Word.

IN the *New-England* Churches the presence of the Minister is always looked on as necessary to the celebration of the *Lord's-Supper*, so that if the Minister of the Church is detained or deceased, an ordained Minister from some other Church must come, or else

else they cannot break bread as the months return : It appears to me to be traditional in both cases, and not warranted from the Word. .

THERE are others when they read, Do this in remembrance of me ; as oft as ye eat this bread and drink this cup ye do shew the *Lord's* death 'till he come. Suppose they attend to the spirit of this Ordinance, if *Christ* is brought to remembrance by the bread and wine which they at any time eat and drink, such a remembrance appears to me to be becoming among the Disciples, and their enjoyment in life is hereby much promoted, but it doth not appear to be an attendance to the LORD'S-SUPPER, for which the first Disciples came together, and designedly breaking bread in remembrance of *Christ*, they shew forth the LORD'S death, which cannot be done by a person singly. Moreover, there is a necessity of a joint profession of satisfaction in the character and finished work of *Christ*, as the exclusive ground of hope, and subjection to his authority, as our only LORD, to satisfy the minds of those with whom we are to break bread, that it may be attended with fervent charity among themselves, and to shew that by a professed subjection to the Gospel, they look upon themselves as under the discipline appointed by *Jesus Christ* and his Apostles, for his house, which is the Church.

AN objection is brought against attending to this Ordinance from *Col. ii. 20, 21, 22*. Wherefore if ye be dead with *Christ* from the rudiments of the world, why, as tho' living in the world, are ye subject to Ordinances after the commandments and doctrines of men, which they are exhorted not to touch, taste
or

or handle? In answer to which it may be said, that when *Jesus* the Antitype of all the *Jewish* types came, he blotted out the hand-writing of Ordinances, and took them away, nailing them to his cross. In this hand-writing of Ordinances; were circumcision, meats, drinks, holy-days, new-moons and Sabbath-days, which tho' they were of divine appointment, to be observed by the *Jews* 'till they were thus took away, yet after for any to teach, Except ye be circumcised after the manner of *Moses*, ye cannot be saved, was what they had no command for, *Acts* xv. 24. And when any Teachers of Christianity laboured to take away the offence of the cross from the *Jews*, by introducing *Jewish* rites among the *Gentile* Believers, having no divine authority therefor, they become the commandments and doctrines of men, which are the Ordinances the Apostle exhorts not to touch, taste or handle. But the Ordinances of the Lord's-Supper we receive from *CHRIST* and his Apostles, which is to continue 'till he come. To this it hath been objected, that the Apostle was here speaking to the *Gentiles* that were never under the *Jewish* dispensation, so had not reference to those, but to Ordinances of every name. In answer, it may be said, it was the *Gentiles* that were in danger by the *Judging* Teachers, as we see by *Acts* xxv. from the 1st to the 32d v. and by the Epistle to the *Galatian* Churches: And the things the Apostle mentions in this chapter, are circumcision, meats, drinks, holy-days, new-moons and Sabbath-days, which were all belonging to that dispensation, which only stood in meats and drinks, and divers washings and carnal ordinances, until the time of reformation; but

CHRIST

CHRIST being come an High-Priest of good things to come, by his own blood he entered in once, having obtained eternal redemption for us : That this is accomplished, is that which is brought to view in this Ordinance.

THUS have I endeavoured to consider this matter simply from the Scriptures, as free as possible from tradition and customs of men, of one sect and denomination, and another : And upon the whole, where there are any number of Christians, or Disciples of JESUS CHRIST, that can agree in the profession of the one faith and professed subjection to one LORD, I see nothing to hinder their meeting together on the first day of the week, to break bread one with another, in remembrance of him, either in the city or country, on board a vessel, or on an island, to the uttermost parts of the earth ; even all that in every place call on the Name of *Jesus Christ our Lord*. And while they are together, to maintain that watchfulness, and brotherly love, that thereby they are under peculiar obligations to, tho' they have no Elder with them. So long as meeting together in *Christ's* Name they have his presence with them ; they have the presence of the *Great Shepherd* and *Bishop of Souls* ; he with them, and they met together in his Name is undoubtedly, as real a representation of the redeemed Church, as is necessary in the observation of this Ordinance. There were but two Disciples with *Jesus* the first time he was known of them in breaking of bread, after his resurrection, *Luke xxiv. 30th to 35.* Why may not one of the Brethren lead in giving thanks at the taking of the bread ? And

read the words of Institution and proceed mutually to break bread, and so again to give thanks at the taking of the cup; after which we read, when they had sung an hymn they went out. The Prayer that is made after, in some Churches, hath not its foundation in the Institution.

AND as the want of a Minister, or Elders, need not hinder the Disciples coming together to break bread, so neither should their breaking bread without them, prevent their looking out for them, and as soon as they can find God hath provided such among them, they should acknowledge them and set them apart to the office, as they would seek the increase of the body, to the edifying itself in love.

To what has been brought to view on this subject, I am aware of three Objections.

FIRST. It is contrary to all tradition, to the practice of all Churches of every denomination, which take care to keep secure the importance of the presence of the Minister or Elders.

To this it may be replied—As the first Disciples were not redeemed from tradition by corruptible things as silver and gold, but by the precious blood of *Christ*, so there is nothing here to offer against these traditions, but the allsufficiency of the presence of the *Great Shepherd* and *Bishop* of our souls.

SECONDLY. It is contrary to the lusts of men, who would not chuse to submit to the discipline of *Christ's*

Christ's house, that such a united profession brings them into, and so would object against it as taking away their liberty in *Christ Jesus*.

IN answer to this it may be said—If the discipline be ordained by *Jesus* and his Apostles, refusing to submit to it, brings us under self-condemnation.

THIRDLY. There are those who from fear of self-righteousness in attending an external Ordinance, suppose it to be attended to not literally but spiritually, and say—As the literal attendance has been abused during the corruption of Antichrist, and instead of promoting love, has promoted every thing contrary to it, there hath been the literal attendance without the spirit of the Ordinance. Why then may we not enjoy it in the spirit, without literal attendance, when the Ordinance hath been abused?

I ANSWER, I know no other way to rectify those abuses, but by recurring to the primitive Institution, as the Apostle appears to do among the *Corinthians*. We may as well refrain from external acts of benevolence to the poor and necessitous, as from the *Lord's-Supper*, for fear of self-righteousness, being in equal danger from the corruption of our hearts in one act of obedience as another: Neither hath the man any more security against spiritual pride, who has *Jesus Christ* brought to remembrance by the bread and wine which he at any time eats and drinks, than he which purposely meets with the Disciples, to break bread in remembrance of him.

It has been undoubtedly abused during the corruption of Antichrist; the very name hath been changed, and the thing with the name. The common name derived from the *Romans* is the Sacrament

crament, where the Soldiers took an oath of allegiance to their General. The Sacrament brings to view a Covenant that we enter into with the *Lord*, so that our minds are exercised about our own faithfulness and sincerity, in making and keeping a Covenant. Even at this day, when we hear any admitted into some of the Churches, we hear a form of Covenant, to which they are to signify their consent, so unintelligible to by-standers, that they are ready to question whether the parties themselves understand it; having no more similarity to the profession of the faith of the first Christians, than there is in professing our belief that a deceased Friend has loved us and blessed us in his last will, and laid us under every obligation forever to remember him with gratitude and joy, and make his will the rule of our lives; and making a bargain, or entering into a Covenant, which we have no idea of from the New-Testament, and instead of a Company of *Christ's* Disciples coming together to break bread in remembrance of him, we find a Company of Covenanters coming together to a Sacrament, that is to bind them on oath to keep the Covenant. What Covenant? Why divers Forms according to the different Churches, and none of them bearing any likeness to the first Disciples believing upon evidence that *Jesus* is the *Christ*. What are they to remember? Why the solemn vow that is upon them, or that they have laid themselves under, and if they keep the Covenant they may hope for the blessings of it, &c.

It is hard to say that such Covenanters coming to a Sacrament is a literal attendance on the *Lord's* Supper;

Supper : It seems to have neither name nor thing, and what pitty is it that the corruption of this Ordinance should be urged for its being laid aside.

THE original name is the breaking of bread in remembrance of *Christ*, or the *Lord's-Supper*, and the literal attendance upon it is a Company of *Christ's* Disciples united in the belief of this Truth, that *Jesus* is the *Son of God*, meeting together in one place, to break bread in remembrance of him and his love to us in the Legacy he hath left us in his last Will, ratified by his death, witnessed in his resurrection, with all the riches of divine love, therein made manifest to us, and to the world, and our unspeakable obligations to him, to love him because he first loved us, to love our enemies and pray for them, because he has loved them and prayed for them, and enjoined it upon us in a word to know we are not our own, but bought with a price, and under indisputable, indispensable, eternal obligations to glorify him in our spirits and bodies which are his,

SOMETHING like this appears to be the literal and spiritual attendance on this Ordinance ; I see not how it can be literally attended to, unless those who attend it understand this Truth, that *Christ* was given for them, that his body was broken for them ; if so, they recognize a finished Work, an allsufficient Sacrifice, and surely they cannot be under stronger obligations to allegiance to him than this lays upon them.

I HAD thought to have spoken distinctly of the literal and spiritual attendance on this Ordinance, but know not where to draw the distinction,

tion ; they appear to be divinely put together, and ought not humanly to be put asunder.

BLESSED JESUS ! may thy love ever dwell on the minds of thy Disciples, and every means of bringing it to remembrance be improved, agreeable to thy will, for thy glory and our improvement in love to thee and one another, and to all men, until we come to be with *Thee* where *Thou* art, to behold *Thy* glory !

I WOULD close with an Address to the Believers of the foregoing news, the news of salvation by *Jesus Christ* in two Branches :—Inquiring, Is it not the indispensable duty of every one of them.

Ist. To consider what was the effect of the belief of the Gospel in the days of the Apostles, whom *Jesus Christ* connected with himself, saying, He that heareth you heareth me ; and he that despiseth you despiseth me ; and he that despiseth me despiseth him that sent me ? Of whom *Jesus Christ* was seen for forty days after his resurrection, speaking to them of the things pertaining to the kingdom of *God* : And after he had thus instructed them, he sent them forth to preach the Gospel to every creature, and to teach the Believers of their testimony to observe all things whatsoever he had commanded them ; adding, that he was with them to the end of the world. Now the practice of the Apostles thus taught of him, among the Believers of their testimony, was to gather them into distinct particular Churches, that in connexion one with another they might enjoy the fellowship of the Gospel, and watch over one another, and together observe all things

things whatsoever was commanded them. Is not this evident from the instances of the places where the Apostles preached, recorded in the *Acts*, where, after their preaching, Churches were gathered, Elders ordained over them, and Epistles wrote to them, as standing together in that connexion.

We find *Paul* in the xvith of *Acts*, at *Philippi*; * whereupon we have an Epistle wrote to the Saints at *Philippi*, with the Bishops and Deacons.

In *Acts* xviith, at *Thessalonica*; † consequent upon it we have two Epistles to the Church there.

In *Acts* xviiiith at *Corinth*, ‡ where he continued a year and six months among them: Consequent upon it we have two Epistles to the Church at *Corinth*.

In *Acts* xixth, at *Ephesus*, § where he spake three months; and upon the disputations of the Unbelievers he seperated the Disciples, disputing daily in the school of *Tyrannus*: And this continued for the space of two years.

IN

* According to the notes in the margin of our Bibles, the Apostle *Paul* was at *Philippi* in 53, and wrote the Epistle to that Church in 64.

† At *Thessalonica* in 53, and sent both the Epistles to the Church there in 54.

‡ At *Corinth* in 54, and wrote his first Epistle to the *Corinthians* in 59; his second in 60.

§ He was present at *Ephesus* in 56, and in 60 we find a Church there with Elders, and the Epistle was sent to the Church in 64.—This shews it was the care of the Apostles to gather the Believers into Churches; and maintain a constant care of them in that connexion, both while present with them and when absent from them, not only when they were first gathered; but on all occasions ever after, as *Paul* expresses it, That which cometh upon me daily, the care of all the Churches. *JESUS CHRIST* was not only present with them therein in those days, but lo! he is with them alway, even unto the end of the world; therefore to despise them now, is as before, to despise *JESUS CHRIST* and him that sent him.

IN *Acts* xxth we find a Church at *Ephesus* with Elders; and we have an Epistle wrote to that Church: Thus a considerable part of the New-Testament is expressly directed to the Disciples as thus connected together.

THE *Revelation* is addressed to the seven Churches in *Asia*; and each Epistle is closed with—He that hath an ear let him hear what the Spirit saith unto the Churches. And in chap. xxii. 16. I *Jesus* have sent mine Angel to testify these things in the Churches.

THESE things being so, let the love of God our Saviour, manifested in his *Will* that all men should be saved and come to the knowledge of the Truth, constrain the Believers of it to consider what they are hereby called to, and to take heed lest they be led aside from the footsteps of the first flocks, by ignorance of, inattention unto, or * lukewarmness about what is plainly pointed out in the Word: But that

* It is said to the Church of *Laodicea*, Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Lukewarmness in its own nature tends to such a disunion as consequently end in the loss of the appearance of the profession of the name of *Jesus*, in the places where it prevails, the Apostle to the Hebrews, to guard them against it, says, Take heed Brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God, but exhort one another daily, lest any of you be hardened through the deceitfulness of sin, for we are made partakers of *Christ*, if we hold fast the beginning of our confidence stedfast to the end. Let us hold fast the profession of our faith without wavering, and let us consider one another to provoke unto love and good works. Not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another; assembling to exhort one another is connected with holding fast the profession of our faith, and with watching against an evil heart of unbelief, in departing from the living God, in opposition to lukewarmness.

that they search the Scriptures 'till they are satisfied of the Will of God in *Christ Jesus* concerning them, and attend thereunto.

Idly. It becomes the Believers of the Gospel to consider wherein this salvation consists, as it respects our conduct one to another.

His name is *Jesus*, he shall save his people from their sins : Sin is a transgression of the law of love bound on the Disciples of *Jesus Christ* : The second Commandment is, Thou shalt love thy neighbour as thyself : Love worketh no ill to his neighbour ; therefore love is the fulfilling of the law.

The works of the flesh are hatred, variance, wrath, strife : The fruit of the Spirit is love. Now the salvation of the Gospel consists not only in a deliverance from the curse of the law, but also in a deliverance from sin as it is a transgression of the law : From the works of the flesh, producing the fruits of the Spirit ; therefore every thing contrary to the law of love in our conversation, deportment and dealing one with another is unbecoming the Believers of the Gospel salvation, who ought ever to consider themselves as under the highest obligation to love their neighbour as themselves, and ever be on their guard against every thing contrary thereto.

CAN we believe that declaration, I even I am he that blotter out thy transgressions, *for my own*

O

Name's

Name's sake, and will not remember thy sins, and indulge any thing contrary to the Spirit of forgiveness taught by the precepts and example of *Jesus Christ* and his Apostles ?

CAN we see our Brother in need and shut up our bowels of compassion from him, while we realize the grace of our *Lord Jesus Christ*, who, though he was rich for our sakes, became poor that we through his poverty might be rich ; who remembered us in our low estate, for his mercy forever.

DOES not the truth of the Gospel-News constrain us with all our hearts to bless God, even the *Father* ? How unbecoming is it then with the same mouth upon every provocation, to curse men who are made after the similitude of God ? Certainly these things ought not so to be.

How inconsistent for those who profess it their highest happiness to be forever freed from the inbeing of sin, and that the *Saviour* is most inexpressibly endeared to them, in the view of his completing this Work, to indulge in the practice of that which we cannot be happy but in a freedom from ? Which indulgence tends to the unhappiness of all to whom we are known, and with whom we are connected, as far as its influence reacheth.

THE certain ground of hope in the Word that *Jesus Christ*, who hath his fan in his hand, will thoroughly

thoroughly purge his floor, consume the chaff, burn up the tares, destroy the works of the devil, take away the dross from the silver, that there shall come forth a vessel for the finer, and that he is not only faithful and just to forgive us our sins, but to cleanse us from all unrighteousness, ought to excite us to cleanse ourselves from all filthiness of flesh and spirit, to cleanse our way, by taking heed thereto according to the Word.

AND by taking heed to the Word, we shall find directions for our conduct, in every relation and circumstance of life, brought up to one single point by our divine Teacher : Therefore all things whatsoever ye would that men should do to you, do ye even so to them ; for this is the law and the Prophets. This exhortation, like all others, is grounded on the manifestation of divine grace, as is evident by being ushered in by the word therefore : If we inquire wherefore ? the connection will shew : Therefore, because of the gracious readiness of your heavenly *Father* to give good things to them that ask him : And as the law and the Prophets are all here drawn together by the *Master of Assemblies, the one Shepherd*, so they are taken apart and parcelled out to us, in exhortations suited to every relation and circumstance of life, by his Apostles, as is expressed by one of them. With whose words I close :—As ye know how we exhorted, and comforted, and charged every one of you, as a Father doth his children, that ye would walk worthy of God, who hath called you to his kingdom and glory.

A M E N . A N D A M E N .

CONTENTS OF THE BOOK.

The Occasion of the Treatise, P. 3

CHAPTER I.

The Blessings of Peace between England and America, 6

CHAP. II *The News of Peace with God,* 9

CHAP. III. *The Evidence of the Truth of }
this News, from the Old-Testament,* 12

CHAPTER IV.

Evidences of this Truth from the New-Testament, 21

SECT. I. *Of the Birth, Life, Death, }
and Resurrection of JESUS CHRIST,* 22

SEC. II. *Evidences from the Gift of the Ho- }
LY GHOST : The Spread of the Gospel : }
The Miracles wrought in Confirmation of }
the Truth : Difference between them and }
the deceivable Miracles of Antichrist.* 49

SEC. III. *The Jews an Evidence of this Truth,* 64

CHAP. V. *The Good contained in the Truth }
thus evidenced, and our Obligation to keep }
it always in Remembrance,* 68

CHAP. VI. *The Lord's-Supper instituted in }
Remembrance of HIM who is our PEACE.* 76

— AP 64 —
The READER is desired to make the follow-
ing CORRECTIONS;

P. 5, l. 7 fr. top, for the end read this end. — P. 8,
l. 18, r. in its own nature. — P. 9, last l. blot out the
words as you think best. — P. 14, l. 2, rd. upon the
children and children's children unto the 3d and 4th
P. 17, l. 10, f. contemplation r. compleating. — P. 33,
l. 23, f. God's r. God. — P. 45, l. 6, f. man r. man.
P. 96, l. 19, f. Ordinances r. Ordinance.

